BAULME
FOR BLEEDING
ENGLAND
AND
IRELAND.
OR,
Seasonable Instructions for persecuted Christians.

Delivered in severall Sermons,
By
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Master of Arts.

ISA. 8.17.
I will waite upon the Lord, which hideth his face from the house of Jacob, *and I will look for him.*

LONDON,
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TO THE
Perſecuted Chriſtians
IN
England and *Ireland*.

BLeeding hearts, you are honour'd to be Babtized, with Chriſts Babtiſme, to pledge your dear Saviour, in his owne Cup. Count not, call not honour miſery. The Wine in your Cup, is red indeed, but without dregs to you; Chriſts drinking firſt hath ſweetned it well to Saints. Wrath makes ſufferings, miſery: let the World Houle in their wounds but doe not you complaine: let them curſe as bearing Caines *marke, but doe you bleſſe God and glory, as bearing the markes of the* Lord Jeſus. *Love in the bottom of a bloudy Cup, and the deeper a man drinkes, the ſweeter. Chriſt powers out love upon the Soule, when the body powers out bloud upon the truth. A Spirit of glo-*

ry, is a bleeding Christians glory. There is inward advancement, when outward debasement. The soule is in Heaven, when the body is in Hell for Christ. Was that a Dungeon or a Heaven, in which they sang so sweetly at midnight? Gods dealings are righteous, when Mans dealings are wicked: a man might beare suffering upon this ground, that hee hath sinned; but how sweetly may they be borne, when sugar'd with love, and all sinne forgiven? Yee prisoners of hope: what is your hope? What say you of Englands night? Will it ever have day? Would my Soule could enter into your secrets: Would I could participate with you, in some of your Prison-enlargements. If you finde a Heaven in Hell, what will your Heaven be? Now in the Ile of Patmos, *What says GOD to your soules concerning these bleeding Hands? Many Christians for whom you have bled, are now a flying from you, to save their Blud; write after them yee bleeding hearts; preach your Prison-experiments. the faith and hope of your Bonds, and conclude like Paul. Remember our Bonds, and Wounds for Christ and you: Surely if there be any Bowels, this will bring them back to die with truth and you. I believe the Resurrection

*A patrimonio jam ejecti.

rection of thy dead, O bleeding England. *Your Graves shall open yee Prisoners of hope, and your buried glory and honour shall return to you. Truth shall out-live tiranny. Righteousnesse shall wash her Feete, in the Bloud of the wicked. Pride shall be dethroned; and shame shall be her pavilion. Your integrity, yee Parliament-worthies, Christ will vindicate; your great paines and labour of love, Christ will returne to you and youre. Steele good resolution, and Christ will carry you through all oppositions. You are great sufferers, I would this little Booke might give some refreshment to you, together with the rest of Gods suffering ones. Bleeding* Ireland *God also is with thee, and will be. Thy Land is full of murderers. but not too many for God to overcome. God is as just, as man is cruell: cruelty will cut its owne Throat. when thou canst doe nothing to evade it. Venomous Creatures die in thy land by a providence from Heaven, which reason cannot reach. God and the whole Creation fight against barbarous bloud-shed. Thy naked Women and Children, which mourned, starv'd and died in winters past, will fight against the monsters which stript them, in summers to come, when thou wantst men,*

money, and meanes to do it. The Vipers which have gnawed out thy guts, are got into our Bowels too, that we might afford thee no relieſe; but God will relieve, both thee and us. 'Twas a curſed crue which brought Gall and Vinegar, when Chriſt cryed Eloi, Eloi: England *had helpt thee* Ireland, *had it not been for this curſed Generation; but the bloud of both Kingdomes will be upon them. Chriſt was not overcome, when killed. Many may die, but Chriſts cauſe in theſe poor envied Ilands, will live. Mannage your bloudy buſineſſe bravely, yee Souldiers of Chriſt in* England *and* Ireland, *the Lord of Hoſts is with you. Your ſufferings are many, your pay will be great. Two Heavens are before you, one for you and poſterity here, another peculiarly adorned for ſufferers unto bloud, above. Flinch from Chriſt and his cauſe, and loſe both.* Valè.

Yours in continuall Prayers.

Nicho. Lockyer.

To the Reader.

READER, there are ſome Erra-ta's here and there, throughout this Booke, notwithſtanding all our diligence to prevent them; but yet ſuch, as with thine own obſervation, of what preceds, and followes, and with a ſpirit of love, may eaſily be ſet right to thy underſtanding. Be not a mouth murderer, and kill two at once, my Name and thy ſoule. What is candidly preſented to thee, candidly receive, and bleſſe Chriſt and the next Authour, who is at Prayer for a bleſſing, upon this Worke and thee.

Nicho. Lockyer.

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FINIS.

IT is ordered this fifteenth day of *April, Anno Dom.* 1643. By the Committee of the house of Commons in Parliament, concerning Printing, that this Booke intituled *Vsefull instructions for these evill times*) be printed by *Iohn Rothwell*,

John White.

USEFULL ITSTRUCTIONS FOR These Evill Times.

COLOS. I. 11.

Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulnesse.

PRayer in this Verse is still continued, and still suited to present and imminent distresse. The state of these Christians, was a suffering state, and like to be more (as our state now is) and therefore Prayer is made for answerable relief; for divine *strengthening*: for bearing and suffering grace; for shoulders suitable to every burden. *Strengthened with all might, according to his glorious power unto all patience and long suffering with joyfulnesse.*

The terms of this Text are very weighty, I shall therefor deal with them one after another: their difficulty lies, *Et in materi & a in voce*, both in matter and word; yet one hand on which we lean, will carry us thorow both, to Gods glory and mans edification. I begin with the first — *Strengthned*, &c. It points principally at the spirit of man, which is the bearer up of all: a man is what he is, from the fortitude of his inward man; according to this scope and sense the Apostle explains himself, using the same word to the

Δυναμεμενος. *Robur animi innuit.*

Ephesians δυνάμει &c. And applying it to the inner man. *That he would grant you according to the riches of his glory to be [strengthened with might by] his spirit in the inner man.*

Doct. *God exerciseth a relieving power in a Christian.* As he doth exercise a creating power, whereby he doth make a Christian, so he doth a strengthning and relieving power, whereby he doth maintain a Christian; who are kept by δυνάμει, the power of God, 1 *Pet.* 1. 5. 'Tis the same word, with this my Text. δυνάμει δυναμέμενος strengthned with all might, &c. Divine power makes, and then it upholds; it makes *Esse*, and then it makes *porro esse*; it brings forth, and breed's up; it travells in birth, once, and again; *My little children of whom I travell in birth [again.* This travelling in birth again, is strengthning and relieving power, to maintain and finish the first birth; the same that is here spoken of in my Text, *strengthened, &c.*

Gal. 4.

Proprietates potentiæ Divinæ. Divine power as it works towards a Christian, hath its peculiar properties; as it works towards a Christian, it works tenderly; such a power working about the soul, works, and works again; it makes Lambs, and then it makes Arms, to carry Lambs, to preserve them to be sheep for the fold of Christ, —*He shall gather the Lambs with his Arms, and carry them in his bosome, and gently leading those that are with young, Isa.* 40. 11. As there is a *gathering*, so there is a *carrying* and a *leading* power exercised about a Christian; all these sweet expressions, aptly point out this in my Text, to wit, that *strengthening* and relieving power which carries along and finishes the first work, *strengthened with all might, &c.*

Divine

Divine power, as it works towards a Christian, works effectually.—*The word of God which effectually worketh also in you that believe.* An effectuall power subjected to worke for man, works and works again, & never leaves working till it hath effected its work, which is, preservation unto salvation; *grace unto life.* This power works *& creando & corroborando*, creating and strengthening; it makes the soul passe from strength to strength, till it be above all opposing strength, and expired safe and compleat into that brest from whence it was first breathed. This expression —*effectuall power*, is an expression of dreadfull importance; it notes that divine power works sometimes by halves; not *effectually*; Something towards birth, & towards a man-child, some pangs and throws, but makes but an abortive at last; some things towards reliefe, but sinks and dies, and lets that which seemed to be, come to nothing; but when it works *effectually*, it makes grace, and carries on that grace to glory; it makes a Christian, and then it strengthens him to abide so to death, against deadly opposition; *strengthned*] with all might according to his glorious power unto all patience and long-suffering with joyfulnesse.

2 1 Thes. 1. 13

Finally, Divine power as it works about a Christian, works perpetually; to the *utmost*, as you have it expressed, which is very lively; it layes out it self to the furthest, all *vires Divinæ potentiæ* are strecht, and made to bear and carry to eternity, to carry unto death, through death, beyond death, above death, as that mighty expression is, *Psal.* 48. 41. To resolve it self into *everlasting Arms*, that is, a power subjected to use; a Divine

3 Εἰς τὸ παντελές. Heb. 7. 25. עַל־סֹרֶת Supra mortem.

power

power subjected to humane use everlastingly; so as to leave no plate, no possibility of miscarrying to a Christian, let what will be or can be, on this side death, in death, or beyond death, so long as the soul is. Divine power is so subjected to work about a Christian, as not to lose its work, no whit of its work; what ever losse he made otherwise upon the man, as a man: troubles may make losse upon a man as a Farmer, as a Gentleman, as a Noble-man, but not upon man, as a Christian; power is subjected so to work, as to carry up, carry on, carry out all its own works about the soul *in perpetuum*, to all eternity.

Argumentum.

Power subjected to work about a Christian works from speciall love; power which works from such a love can never leave working, till it has its end, because love works to the end, and it works by power and all other attributes for the good of the beloved. Upon this ground the apostle *Paul* was *confident* of the *Philipians* perseverance in the truth, *being confident of this very thing, that he which hath begun a good work in you will performe or finish it, unto the day of Jesus Christ.*

Phil. 1.6.

I

Media explicandi.

Divine power, as it works strengtheningly and relievingly, is peculiar to Christians; its the same power which began a good work, continued working to finish it. Where Divine power works not creatingly, it works not relievingly: hence 'tis that one which is not a Christian indeed, holds not out alwayes to be a Christian in shew: hence 'tis likewise that Christ saith I have lost none but a lost Creature; one that was never found; a *child of perdition*, lost from the beginning; a *child of wrath*, born so; had he ever had grace, in truth

truth I would have ſtrengthened it, and kept it, thoſe which thou gaveſt me I have [*kept, &c. John* 17.12. Keeping power waits about thoſe that the Father hath given to the Son, and none elſe; all others are loſt, and to go for loſt. 1

Strengthening power works towards all Chriſtians ſucceſſively, that is, from Generation to Generation by act of ſolemn interceſſion. Chriſt made it a ſolemn buſineſſe, to make free way in Heaven for a relieving & ſecuring power to work here on Earth, as long as any Saints ſhould be in it And now am I no more in the world, but thoſe are in the world, & I come to thee. *Holy Father keep through thine own Name thoſe whom thou haſt given unto me, that they may be one as we are, &c. Neither pray I for theſe alone, but for them alſo which ſhall beleeve on me through their word*, Joh. 11. & 20. The ſtate of a Chriſtian is botom'd in bloud; founded in Chriſts death, made out by Life, by Prayer and Interceſſion; all is merited by Chriſts bloud. particulars are drawn out and conferred, upon ſolemn interceſſion. Chriſts interceſſion ceaſed not, when he was on earth, the requeſts above mentioned (I conceive) to be a continuation of ſolemn interceſſion, which muſt laſt, till all the Saints be above all wants. *He ever lives to make interceſſion for them*; he that lived on Earth was an Interceſſour he that died, lives again, and goes on with that work, which he began, from the *womb of the morning*, from the beginning of love breathing upon fallen *Adam*; he that lives, praies, he has done ſo from the firſt Saints, and will do ſo to the laſt on Earth; he makes all Prayers, of Chriſtians, Gods reſt, and mans reliefe; pleading 2 Heb. 7. 25.

to

to God, and strengthening to man. *Strengthened with all might &c.*

3 Finally, all powers which work in man, work, to an eternal end: powers of darknes, all powers judiciary, which work in sinners, are to finish sin, & bring sinners to their place. * So all the powers wch work in Christians subduing power, strengthening power, *leading, keeping*, carrying, bosoming *power*, are to perfect grace, & bring them to glory. *Holy Father keep through thine own Name those whom thou hast given me, that they may be one as we are:* the end of keeping power, (you see) is a compleat state; *that they may be one as we are.* Divine powers work shapingly, to the highest & happiest similitude as their end: and never leave working & shaping this way, till they have made the felicity of the elect together, the neerest and the livelyest emblem of the felicity of the Trinity, which each person hath in and with each other.

* To a condition miserable as neere the devill as may be.

Ioh. 17. 11.

Vse 1. Christians walk humbly; (this is the 1. thing that I would comend to you from this point) your state needs relief; your best state, your graces need supporting & strengthening. You had your being by grace; so you have your standing by grace: as strengthning & relieving mercy and compassion work towards you, so will ye do well: as this declines, so will ye faint & do ill. *As we have received mercy we faint not*, saith our Apostle. Our strength & supply of spirits, is from relieving mercy, if this be suspended, we faint. As we are humble, so are our relieving receptions, as those are, so we faint not: *as we have recieved, so we faint not:* our strength is by daily bread; by daily divine concurrence, this suspended, your life & lively-hood are gone.

2 Cor. 4. 1.

Eying

Eying too much what you have, will ſoon make this ſad ſuſpenſion: Forget all, truſt not in parts, no, truſt not in graces; your *beſt ſtate is vaniſhing*; your gold ruſts; your grace needs grace; your ſtate as a Chriſtian, needs ſtrengthening power to carry it along: this houſe upon the Rock will elſe fall too, when ſtorms and winds beat. Mercy and compaſſion began your bleſſed ſtate this muſt finiſh it; walk as thoſe that have all your fortune at the feet of mercy. A Chriſtian is ſtrongeſt indeed, when he is weakeſt in his own ſenſe; *When I am weak then am I ſtrong. Moſt gladly therefore will I rather glory in mine infirmity, that the power of Chriſt may reſt upon me.* 'Tis great matter of gladneſſe and lightſomneſſe *to be devetted of proud cumberſome ſelfe: as a Chriſtian can look over all, that is in him, and be nothing, ſo is he in capacity of the ſtrengthening power of God, to *reſt upon him.*

Eſſe & poſſe ſunt ex gratia.

2 Cor. 12.

* To a good heart.

Walk cheerefully. Troubles be many, like to be more, Chriſtians hearts begin to ſhake, & faint, I like it not I wiſh I could ſpeak from this point, to the comfort of ſuch; what ſhall I ſay? what can I ſay more then this point bids me? infinite power is your ſervant; 'tis ſubjected to work ſtrengthningly in you; 'tis not for a man to plead his own weakneſſe that hath ſuch an attendant; every one is to hardſhip, as the divine power that relieves him, —*out of weakneſſe were made ſtrong,* &c. Relieving power how ever it finde a Chriſtian below his work, yet it leaves him above it: —*out of weakneſſe were made ſtrong.* what can you ſay weak ſouls, more then this, that you are weak, very weak? why 'tis meet that you ſhould ſay of your

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Heb. 11. 34.

your selves as you are, and 'tis as meet that you should say of Divine power as it is. You are far below your work, your work is farther below that divine power which waits upon you Come what can, can worse come then what did to these worthies, or finde men worse? They were *weak, yea, weaknesse*, and yet out of weaknesse made strong, and carried through all bravely, scorning base deliverance.

Debiles in obstractio.

Our Seas rage, likely to rage more; let them rage never so much, so much that ye be cast into them, out of your vessels, as *Jonas* was; yet a relieving power shall bosom and belly you, and cast ye up *Jonas's*, Christians, ye better Christians then ye were. There be two things in relieving power, which if considered, me-thinks, should comfort any discouraged Christian; it works to relieve *when you need it, and as you need it, When*] thou passest through fire, & *when*] thou passest through water, *then* Divine power will be with thee; *when*] thou art *weak then* thou shalt be strong; *when* thou art in the Furnace, *then* wil Christ be there; relieving power shall work opportunely, thats double relief: thou shalt have an *arm stretcht out* to rescue, assoon as set upon; a brest work raised, assoon as shot at. Likewise divine power shall work as you need it; it shal yield as much strength as your burden requires to bear it: as many spirits as your heat and sweating shall waste, it shall be shaped every way to serve your turn: it shall be made to endure fire and water, to go whethersoever you go, & to save it self and you too: when you passe through the water, ye shal have a power that can swim, and carry it self and you too through

through all: ſtrengthening power ſhall work ſtil ſutable & proportionable to your di treſſe, that what is wanting in you, ſhall alwayes be made up by one that *ſtands by*; let Lions gape never ſo wide, you ſhall ſtop their mouthes; let fire be made never ſo violent, you ſhall quench the violence of it. The ſeaſonable and al-ſufficient working of Divine power, me-thinks, ſhould take off all fear and objections in Chriſtians.

Chriſtians, chide your fears, kill t'em with faith in this point, they wil kill you elſe, and do you more hurt then the things you fear can poſſibly do. There is a relieving power ſubjected to waite upon you, and you are ſubjected to waite upon it, and your encouragement is certain relief. —*they that wait on the Lord, ſhall renew their ſtrength, &c.* You have a ſpring of power running towards you, nothing can dam it up but unbelief; this wil cut the throat of a *Sampſon*, & make him as weak as other men: *Sampſons* hair-off, and he is deadly weak; faith in Gods power out, and Gods people are as fainting and fearing as other men which have no ſuch advantage attending them.

God exerciſeth ſtrengthening power, and he doth it but upon condition of faith, which is as reaſonable & as cheap a condition as can be; but the more reaſonable, the worſe, if not obſerved; a mans ſoul ſhall ſink with a witneſſe, that leans not upon his allowed relief. 'Tis *Davids* expreſſion often, *my ſoul had fainted*, had I not put forth faith. The ſoul never ſinks, let troubles be never ſo weighty, but when it lets go God. Manage faith in that power which is ſubjected to ſerve you, and you can never be made miſerable.

3 You which finde this ſtrengthening power of Chriſt working in you, acknowledge your mercy; You are to be file-leaders, to help guide them that are behind you. Chriſt bears Lambs in his boſom, ſo muſt you. Thoſe that cannot relieve themſelves, you ſhould. The ſtrong ſhould ſupport the weak. We ſhould comfort others, with our comforts; Chriſtians ſhould ſhare in one anothers ſweeteſt mercies: ſweet meats ſhould be given about What you have from Heaven ſome may have from you. Divine power workes ſtrengtheningly, ſometimes more immediately, ſomtimes more mediatly, the wind blows where it liſts, and as it liſts, 'tis alwayes welcome to a diſtreſſed ſoul. Sometimes a lame Chriſtian hath a ſtaffe of ſuport and comfort more immediately out of Gods own hand—*thy*] *rod thy ſtaffe comfort*; at another time more mediately; he hath a ſtaffe, legs and eyes, lent him by a friend, as *Iob* ſpeaks. Soul-ſtrength, the better uſed, the longer kept; take heed you loſe not the great bleſſing of aſſiſting and ſtrengthening power.

1. Want of compaſſion will endanger the loſſe of it. 2. Sinning againſt it, will certainly loſe it. I am afraid of this above all, I ſee Chriſtians fall into conſumptions apace, by fellowſhip with ſin; as weak as water, as if there were no power of God at all in them, which is a moſt dolefull condition. *How weak is thine heart* (ſaith the Lord to the *Iews*) *ſeeing thou doeſt all theſe things, the work of an imperious whoriſh woman?* So may I ſay of many Chriſtians; How weak are your hearts, ſeeing you do all theſe things, play the worldlings as do others, play the time-ſervers as do others? You can

Ezk. 16. 136

turn

turn and wind your lives and consciences as you list; ah Lord, what strength of God is in such souls? You have lost assisting power, by your looseness and baseness; you had bin better have lost your lives, yea, ten thousand lives; you had bin better have died any death, and never have seen that day nor houre in which you began to decline to sin, to grieve and lose that power and strength of God, which wrought in you.

Unwarranted courses strip the heart of Divine strength. Light will have no fellowship with darkness: God doth not strengthen to sin. Man stript of God, is deadly weak; he runs to any course. When God leaves a man, man becomes a beast. Why you are so easily drawn to sin, you may see by this point; the power of God is gone from your souls; your *Delilah* hath cut off your strength: your exorbitancy to this and that, hath checkt, grieved, and killed the working of a lively power.

This heavy stroke, is not a first but a last stroke for thine unrulinesse; *Sampson* had many brunts about his *Delilah*, before that deadly brunt that gave him up. Thou hast had other punishments for thy *Delilah* without, ere it came to this heavy stroke within; hadst thou made a right use of them, this last & deadliest stroake might have bin saved. Ah! forsaken souls, 'tis a thousand pities that things had not bin timely looke to ere they came to such an inward extremity, to such a soul-blow, to such a spirit-wound. Things thus far run a man recovers not in haste; it may be not all a mans life, to be as he was, and to enjoy Divine power working so lively and sweetly as it did

Repenting & doing a mans first works is a likely way to do well, but whether it shall rise to be as well with the soul as 'twas, that rests wholly upon Divine pleasure; what Divine engagement the soul can plead for this, would be worth his best search. We find *David* praying hard for wonted favour, but whether granted, that's doubtful.

Strengthening power lost, the soul hath lost its soul: the spirit of man, hath lost the Spirit of God: God doth not breath in the heart, the man cannot live, not live a jot better then hee does, though reproved by his dearest friends every hour. That which did this great mischief] that which made this soul death, was no small sin; it must be sought out, and cried out of above all evils, ——*bloud-guilt*, that one sin that killed two, *Vriahs* body, and *Davids* soul: O how he cries out of this sin, at the throne of grace! This bloudy sinne that hath killed thy soul, separated between God and thy soul, this must thou with all fervency cry out upon, and with all care renew faith in an everbleeding Saviour; all wil be little enough to keep thee from bleeding to death by despaire. One thing is all, if thou canst receive it, O forsaken soul, thou art made. Thou must obey Divine injunction; believe and expect good even in thy bad state. *Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption: and he shall redeeme Israel from all his iniquities.* A more deserted state then *Israels* was and is, cannot be; yet faith and hope are both by Divine command to be exercised in this forlorn condition, with promise of full mercy—*and he shall redeem Israel from all his*

Ps. 130. 7. 8.

his iniquity. Whatsoever thy sin hath been, whatsoever the punishment of thy sin is, *hope in the Lord*, as the expression here is, that is, trust in Christ, and expect good in this way, and he shall redeem thee from all thine iniquity, even from that iniquity which hath killed the working of Gods strengthning and relieving power in thy soule. I judge the expressions of the *Psalmist*, to have such wide scope given them of purpose, that any deserted Christians whatsoever, might suck releif and support from them.

Power relieving and strengthning is sometimes lost, not really, but seemingly, that is according to a tempted souls apprehention; this must be lookt to that so none judg worse of their cōdition then tis, & lay load needlesly upon themselves. Power releiving, is consistent with power invading and tempting, and yet when this is violent, a poor soul overlooks him that stands by him, and mourns and prayes, as if nothing were his that is Gods. God was fain in a temptation to tell the Apostle *Paul* what he enjoyed, which was all the answer he could have -- *And hee said unto me, My grace* [*is*] *sufficient for thee*, and my strength [*is*] made perfect in weakness; Soul-anguish, with strength of temptation, and strength of desire to have it removed, made him overlook that mighty aid of *God*, by which he was enabled to stand under all; which is many a tempted souls case, he cannot see the relief & strength he hath, because he hath not totall freedom from the evil he groans under. This temptation must be observed, God wil otherwise be a loser and man too; God will lose the glory of his grace, and man the com

Cautio est.

2 Cor. 12. 9.

comfort. Is it not relief and ſtrength, that thou art upheld to encounter in any meaſure, with ſtrong temptations? That thou art taken from them into the armies of Chriſt, though they not from thee? from the evill of temptation, though not ſimply from temptation it ſelf; This was that power which Chriſt did principally pray for, not to take out of a wretched World and wretched condition, but to uphold in it. *I pray not that thou ſhouldſt take them out of the World, but that thou ſhouldſt keep them from the evill, &c.*

Object. If I were ſo delivered and ſtrengthened in my temptations, as kept and born out againſt ſin, I ſhould acknowledge a ſtrengthening power of God working in me, but alas! when I am tempted I am overcome.

Sol. 1. It is one thing to ſin, it is another thing to be overcome by ſin. Chriſtians which thus complain, ſhould well obſerve how Chriſt keeps their will and affections; a man is loſt when theſe are wonne, and not before. The Apoſtle *Paul* did eye this in the like conflict; what he was in will, when nothing in deed. He found God in affection, though ſin in action; the heart may be ſound, when more externall and inferiour parts are not. *What I do, I allow not: what I would that do I not, but what I hate that do I*; and upon this ground comforts himſelf in a ſad condition, & diſclaims ſin as none of his, though acted by him. Tempted ſouls muſt remember this, The heart kept, all is kept; what is done againſt this by meere ſtrength of corrupt nature, 'tis ſins, 'tis not the ſouls act: the holy Ghoſt makes this diſtinction, a weak ſoul muſt not call it too nice to comfort him:

him: It is one thing to be taken by an enemy, and another thing to yeeld and lay down weapons to an enemy: this was the Apostles case, which though sad, yet he made it to yeeld its own relief, so must we in like cases. I am, saith he, a forc't man, a prisoner, a captive; I do what I did never intend, what I can never allow; this may make me a wretched man, but it cannot make me a damnable man; it may put me into a strait, but my poore soule may finde a way out through Christ —— *I thank God through Iesus Christ, &c.*

Again, remember this, to wit, how the point in hand is proposed, & so take it. God exerciseth a relieving power in a Christian, I do not say a power presently conquering; by degrees it rises to this. Relief is renewed, and more and more time after time brought in still, till the soule be made victorious over all enemies. That place is very observable to this purpose; *A bruised reed shall he not break, and smoaking flax shall he not quench* [*till*] *he bring forth* judgement into *victory*. That Christ keeps alive thy wil and affection towards him, in the midst of so much corruption, and so many foils, is it not mighty power & love? yet this he doth, and this he will do *till* he hath made thee in action, what thou art in affection: in deed, what thou art in wil: he wil not leave what he hath begun *till* he hath made thee victorious. Mat. 12. 20

Finally, remember this, that strengthening power according to sense and observation, comes in by Prayer, fervent Prayer. The Apostle *Paul* found it so. Upon seeking of God again and again, God made known what he was, and what he would be to him —— *And he answered me, My* 3.

grace, &c. That is, to his prayer, God thus answered. So the Spouse shee fervently prayes for relief, and then in the next Verse breaks forth, as one feeling it; *Stay me with flagons, comfort mee with apples, for I am sick of love.* Then in the next Verse you have her sensibly expressing her enjoyment, *His left hand is under my head, and his right hand doth embrace me. God* in manifestation of the first power, is found unsought; but in manifestation of the second power he is found as sought; he speaks to our heart, as we speak to his; he reveals his compassion, as we reveale our state. You may want strengthening power if you seek it not. You may live without the lively sense of it long, if you pray not fervently. You must not disclaim a good state wholly because 'tis badly manag'd. Christians ill managing a good state, makes them often conclude 'tis stark naught; this is ill and lies heavy upon the heart, and yet does no good, but much hurt: it discourages to prayer and other duties, in and by which comes in the experience of Gods strengthening power, which they want.

Cant. 2. 5, 6.

I have now but one or two things more to speak to the wicked from this point, and so I shall conclude it. You will never beat the godly out of heart; they have a relieving & strengthening power comes in still, fresh force from Heaven, they wil never be conquered. They are upon a Rock: winds may blow and storms beat, they will never fall; the Rock is foundation, and sideprops too. Christians are still kept in that hand that made them Christians, and none can pluck them out of that hand. The wicked have a great

deal

deal of work more then they will conſider: they mu?t quench two everlaſting burnings ere they will be conquerours; Will they do either? There is an everlaſting fire burning in the hearts of Saints; Can all the waters you pour upon it quench it? There is an everlaſting fire burning in hell: both theſe fires kindled, & maintained by the breath of *God*, Can you ſtop the breath of the Almighty? thē may you be conquerours not before.

I would wicked men would be wiſe, and acknowledge the principles and priviledges of Saints, & ſtrike ſail to them. What they are they will be; what they are they ſhall be, to execute the righteous judgement of the Lord upon you, *this honour have all the Saints*. What honour? Why? to be born along reſolutely and victoriouſly by everlaſting arms, to *bind Kings with chaines, and Nobles with fetters of iron to execute the judgement written*. To be reſolute to death is naturall and neceſſary to them, becauſe of that relieving and ſtrengthening power which works in them: to be reſolute to their own temporall death, to accompliſh your eternall death; to be reſolute to all hardſhip, to help you to your place. The ſpirit of a Lion is in Chriſtians; I would Dogs did know this: 'tis ſtill, 'twill be ſtill maintained ſo; Will wicked ſpirits ever believe this? Ah wicked wretches, the Saints will be Devils to you here; they will rend you and tear you, and never let go their hold, God ſtrengthens them to it: you might avoid this Hell if you were wiſe, though you cannot, that to come. Who would contend with everlaſting burning? with ſuch fiery ſpirits as can never be quencht? with ſuch men, as are

Pſa. 149. 8. 9.

more

more then men, who have the ſtrength of God, the ſpirit of the almighty working within them? The unhappineſſe of wicked men is double, treble, I know not how manifold; They are liable to the wrath of God and of his people; and have no ſtrengthening power to ſuccour them. When tortured without, they are more tortured within; 'tis a fattening, hardening, condemning, torturing power that works in wicked ſouls; every drop* ſcalds, not one cools their ſouls. The powers which work mightily in them, are powers of darkneſſe, and lead to utter darkneſſe; There I leave theſe, and go on with my Text.

* From providence,

The ſecond SERMON.

COLLOSS. 1. 11.

——*With all might, &c. Or in all power.*

THis is the next word to ſpeak of: *All might*, is him that is Almighty given into man, as ful as man can hold; 'tis ſo much divine ſtrength extended, as to bear up to all duty: *Almighty*, is all that man can need, all that man can uſe beſtowed on him: 'tis ten Talents; 'tis ſtrength to hold forth all Gods wil, in all conditions, againſt all diſadvantages: 'tis humane capacity made vaſt, and filled with as much of God, as any deſigne on earth can require, for the well managing of it. Almightineſſe here is not ſpoken in way of compariſon with God, but in way of full obedience to God; 'tis an expreſſion ſpoken in reference to Gods

Gods will, not in reference to Gods Person, and notes an ability to all that God commands, and not any equality to any thing that God is: it notes such a power in some similitude, to be to what is enjoyned, as God is to any thing, able to it, and above it, though never so great.

Almightinesse in God, cannot be fully expressed by man. Almightinesse in a Christian, hath so much of the Almightinesse of God in it, that this neither cannot be fully expressed. 'Tis the same power which made Christ Almighty, exceeding richly made known in a Christian; no otherwise did the Apostle know how to expresse it—*that ye may know what is the exceeding greatnesse of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places*; Almightinesse in a Christian, 'tis the exceeding great power of Christ made known exceedingly, whereby a great similitude to Christ is made, in obeying him, as he did obey his Father. Thus only the Apostle expresses this power, because he knew not how more fully to reach it; therfore you may not expect a deeper fathoming of it from me: —*and what is the exceeding greatnesse of his power to us-ward*, &c. 'Tis an infinite expression of an unmeasurable thing: we must word it as well as we can, when things are too big for words. Ephes. 1. 19, 20.

Almightines in a Christian, 'tis one in strength above ordinary work; 'tis one all able to extraordinary duties; as able to hard, as to light work: 'tis one able not only to impart the Gospel, but his own soule too, for the Gospel. —So being affecti- 3. *Quodammodo omnipotens ad extraordinaria.*

affectionatly deſirous *we were willing to have imparted unto you, not the Goſpell of God onely, but alſo our own ſouls*, 1 Theſſ. 2. 8. 'tis one able to give his heart to God, and his life too; his affection to Chriſt, and his blood too, with much willingneſſe.——*So being affectionately deſirous, we were willing, &c.* Covetouſly or Luſtfully deſirous, as the originall words ſignifie, which notes the moſt taking and ſwaying heart paſſion.

4. Almightineſſe in a Chriſtian, 'tis divine power extended and received to the *utmoſt*, as you have ſuch a Scripture *phraſe*; to the utmoſt of what God is communicable, and man capable; to the utmoſt of what an infinite God can give, and a finite nature can receive; to the utmoſt of what is promiſed, and a Chriſtians calling can call for. 'Tis a *Steven*, one full of the Holy Ghoſt and of power; able to ſtand it out in a ſtorme of ſtones; to ſee Heaven in Hell. 'Tis a *Shadrach*, a triumpher in the Almighty, in the face of fiery cruelty; a triumpher in an Almighty God, before the frowning face of an Almighty man: 'tis a man able to obey God *Agendo & patiendo in perpetuum*, to the *utmoſt*, to the laſt breath.

Πλήρης πνευματος & δυνάμεως.

Modus communicandi. Almightineſſe in a Chriſtian, 'tis the ſame in nature with that which was in Chriſt, whereby he did all thoſe Almighty things for our ſalvation. The Apoſtle wiſhing this power to the *Epheſians*, ſayes 'tis that which wrought in Chriſt when he raiſed him from the dead——*According to the working of his mighty power which wrought in Chriſt, when he raiſed him, &c.* Eph. 1. 19. Chriſt had his power by which hee did great things

things for us, by unction; so have we: he by unction from his father, we by unction from him. *God annointed Jesus of Nazareth with the holy Ghost and with power, Act.* 10.38. Christ hath his unction immediatly from the Father; we immediatly from the Son: tis he that most immediatly gives the Holy Ghost to us.— *Hee shall glorifie me* (saith Christ of the spirit) *for hee shall receive of* [*mine*] and shall shew *it unto you.* The power the Holy Ghost gives, 'tis the power of Christ; the truth he reveals, tis the truth of Christ; whatsoever excellency he inspires, 'tis the excellency of Christ, and to make similitude to him.

Christ had his unction according to his capacity; of infinite capacity, and therfore his power, the power of a God. All power of God in man, comes but to finite power, the Subject is capable of no more. Almightinesse in a Christian is but finite power: infinite power working finitely, according to the capacity of the Subject. I. *Imperiendi discrimen.*

Christ had a more full unction then we, being a vaster continent; & he had a more free unction, that is, power more absolutely conferred, and made over very personal to him. He had his power as the first *Adam*, wholly at his own dispose, so he spake of it, and so he wrought by it, *I have power to lay down my life, and I have power to take it up.* He could do this, as of, and from himselfe. The most almighty Christian cannot say thus, without blasphemy. Infinite power works in us, but not infinitely nor personally, as a thing wholly and altogether at our dispose.

Christians, are ye almighty men and women? 'Tis a seasonable question; an almighty strength *Use.*

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is comming against us. God is armed, deadly work is in the Land. Can ye suffer unto death? Our glory will be great quickly, or our shame, obedience to bloud and death is coming into use again. *Is my strength the strength of stones?* saith *Iob.* The strength of stones and rocks, a kind of Almightines is like to be needed, all the strength of God, to carry us out well; What power of God works in you?

Divine Justice is thorowly awake, but ah Lord! we are not. Full executions working, full preparations asleep; all will be ours with a wet finger; No Christians, 'twill not; 'twill be with a wet heart too, wet with bloud, & 'tis well if not with the bloud of some of you. 'Tis a remarkable expression that of the Prophet *Ezekiel*; when he had foretold sad things, he concludes thus; *Then said I, ah Lord God, they say of me, Doth he not speake parables?* We are to many, as those that preach our own melancholy fancies, when we please not their fancies. I have often sadly said it, and with as much humility as I could, *That* Englands *mercies would be bloody mercies*; but I doubt what use was made of it. The sword you now all see is drawn; when 'twill be put up again, what bleeding yet is behind, the Lord only knows, 'twill be our wisdom to get strength for the worst; *All might*, all the power of God working in us, to bear up under all that can come.

Ezek. 20. v. ult.

To have serv'd Christ with our hearts would have serv'd turn very well, these fourescore or these hundred years past, but now 'twill not, it must be with our heart-bloud; what strength and power have ye in your hearts to this? Can

you

you bleed out your ſouls in your Fields, in your Streets, at your Doors, in your Houſes, for Chriſt? Tell me all of you (I beſeech you) what ſtrength have you to this? I have but little, I have none: this is the generall vote. Such language in humility is good; but where 'tis ſo indeed, there 'tis ſad. Why how have you uſed your precious time? you have had many years to fit for this one; many dayes of peace to fit for this day of War; many unbloody dayes, to fit for this bloody day. You have had a growing time; a time of full growth, for full ſervice, for any ſervice; This will be pleaded againſt you by Chriſt and conſcience better then I can do; how will ye be able to bear it?

The time is come that many will rue their loſſe of time; that ſloth will fall to ſlaying the very womb that hath long travel'd with her; hard work, deadly hard work will every day now fall to him that never dream't on't, and many I fear will eternally die in managing a good cauſe. Ah Lord! this is ſad indeed, when a man ſhall loſe his life & his ſoul too, in a good cauſe; when a man ſhall make the greateſt loſſe, in the greateſt and braveſt work of gain, that can come into a mans hand. I like courage well, but diſlike a deſperate man as much; ſuch is every one that goes about deadly work and yet altogether unfit to die; under the command of the Devill, when he puts himſelf under the command of man for God.

The Devill is Almighty in ſome men, I would ſpeak a word to this. That which doth rule all in you, is your Almighty; by this you may know what

what power works in you. What power is suprem in you, the power of light and truth, or the power of darknes and sin? There is a strong man, and there is a stronger man: the stronger man is the Almighty. Three things wil clear what power 'tis, that is Almighty in you. What are you in 1. *Choice?* What in 2. *Pursuit?* What in 3. *Rest?* What a man chooses, what a man prosecutes, what a man rests in, that has all, is all; thats *Almighty*. You that chuse sin, prosecute sin, rest in sin; sin, Satan is your Almighty, your God: you are strengthened with all might from Hell. *The God of this world rules mightily in the children of disobedience* saith the Apostle. When sinners are to sin as children to a father, doing what they do very naturally, freely, constantly, contentedly, lay this to heart, sin is Almighty.

Enlarge these things as you will in your selves, I can say only this; You are lost men if any thing be Almighty in you but Christ. As you love your souls, consider what power works in you, and by what strength you are rul'd. You that have nothing but the strength of sin and Satan in you, what will ye do when deliberatly put to it for Christ? You will deny him and blaspheme him to his face; a man is, and necessarily must be, as the power that workes and rules in him: you may think this, and promise that, (the weakest creatures are aptest this way) but what over-bears you now, will quite undo you in the day of tryall.

These things, Christians, I have spoken out of fear of some, but I hope well of the most of you; That an almighty arm of God is under you, and

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an Almighty Spirit and power of God working in you: would it were so with all. All of you may be, what any of you are. Covet things that excel, and Christ will giue you excellent things; an excelling strength, *All might*. The most of Christ is best: the most of his power, the most of his truth, the most of his love, and the like; few hearts strongly hang after this, therefore are miserable in their little, of him that is All; All might, and all joy, and joyes so to be, to that soul that pants after it.

All might comes in, as all sin goes out; the Holy Ghost is our power, and he dwels and works as he can get roome. Let Christ have all your affection, and you shall have all his power, to make you able to doe all that he shall call you to. A man is made to duty, as he strongly loves; strong desires take and make Christ, and then Christ takes and makes the man strong; as strong as his work to which he hath such a desire.

God dispenseth himself according to his own wil, & yet according to ours too. 'Tis the plague of most men, that they desire but little of God: they are heart-enemies to all power that oppose their corrupt affections. The strength of God to mortifie what man loves, & God hates, will man seek? Or will God give without it? *All might* to overcome all, that overcomes the soule, what men desire or thirst after (this is talkt of) Therefore they very deservedly die under the power of their sin, and in the weakness of their souls.

Grace in its measure (though not according to its being) is dispensed according to desire in its measure; for 'tis but a prevenient capacity made

by God to hold so much, or so much of himself. Christians enlarge your desires as Heaven, as the wicked are said to inlarge their desires as Hell. If you would have great things, you must have great desires. According to your affections will be your fruitions, if you desire flagons of power and love to stay you, you shall be so supported; if you pant after power, *all power* to bear you up, you shall be so born up. Almightinesse to action, springs out of almightinesse in affection.

According to affection, and according to *faith* doth the power of God worke in man: Therefore is *Steven* said to be a man full of faith, and of the *Holy Ghost*; and else-where, *full of faith and power*, *Act.* 6. 8. According to our faith, is our incorporation with that strength & power, which is indeed Almighty; and according to a Christians incorporation with this, is his derived almightinesse. By *faith the wals of Ierico fell*: 'twas faith that made those Worthies, such almighty ones. As the soul rests upon the Almighty, so is it almighty. I would ye would study nothing else but faith, all you have is in it. Every age calls to peculiar service, this age calls for almighty christians, Ye see the way to it, blessed are ye, if ye find it: This blessednesse I will speak of in a word or two and close up this point.

An Almighty Christian, 'tis a *Mordecai*; one set upon the Kings Horse, cloathed with royall apparell, and a *Haman* holding his bridle. 'Tis a man over all, in God. 'Tis one clothed with the Sun, having the Moone under his feete. 'Tis a Christian with one foot on the Earth, and another

ther on the Sea; trampling under foot corrupt doctrine, corrupt advantages, all that is unworthy of Chriſt, and will not goe along with the ſoul to his everlaſting home.

An Almighty Chriſtian, 'tis one that moves in the higheſt Sphere, *in cælo chriſtallino*, in the chryſtall Heavens, as neer the heaven of heavens as may be. 'Tis one that *waits for Chriſt from Heaven*, more then for heaven from Chriſt. 'Tis an eagle, the king of birds for ſight and ſtrength; he can looke to the end of what God ſayes and does, and ſtand it out expecting that end: he can look to a *Canaan* under a frown, behold life in death. 2.

An Almighty Chriſtian can venture all upon an inviſible God; binde up all in one viſible word: he can give an *Iſaac* to the dead; expect an *Iſaac* from the dead, beleive that truth ſhall never die, who ever die or live. An Almighty Chriſtian can live & die with an Almighty Saviour; Chriſt alone is enough; Chriſt alone is all; Chriſt in poverty, is riches; Chriſt in death, is life; he is in ſpirit ſtill according to him that he loves, and not according to what befalls him that he loves. He is in affection according to the perſon of Chriſt, the imployment of Chriſt, and not according to *accidentalia* that attend him *My beloved* [*is*] *thus and thus*, and therefore beloved. What Chriſt is in himſelfe, takes; what may fall out, nothing. This Chriſtian is Chriſts liveli'ſt Emblem. *Looke on me* (ſaith *Gideon*) *and doe likewiſe*. So doth he look on Chriſt, and what Chriſt ſayes, he ſayes, what Chriſt does, he does, let all the world ſay and do what they will. He

can be baptized with the baptiſme wherewith Chriſt was baptized, though a bloody baptiſm.

An Almighty ſoul on earth, what will this ſoul be in Heaven? One ſtrengthned with *All might*, is one prepared for all glory. *Who can number the duſt of Jacob, or tell the fourth part of Iſrael?* Who can number the Jewels of this Chriſtians Crowne? Or tell the fourth part of them; *Thine is the Kingdome,* [*Power and Glory &c.* Power and Glory goe in a chaine with mutuall reſpect; as the one is, ſo the other. Looke how much of Chriſt here, ſo much of glory with him hereafter. As Chriſt is in any ſoul, ſo he will be glorious in that ſoul: So farre as he reveales himſelfe in any ſoul, ſo farre he abides and will for ever abide, and challenge honour fit for ſuch a vaſt being, when he comes home. He now lives obſcurely, but he will live in ſtate according to his revenue, and ſeat: Here is *all power*, here muſt be all Glory, here are wide ſpacious rooms, they muſt have hangings ſuiteable: I am all, in this all, I muſt have ſtate anſwerable. Chriſt glorifies himſelfe in us, as he reveals himſelf in us. 'Tis often hinted, when much is enjoyed, what it wil end in *at the appearing of Chriſt*; 'twill beſt ſpeak it ſelf then. I can ſpeak no more of it now.

THE

The Third SERMON.

COL. 1. 11.

Strengthned [with all might] according to his glorious power, unto all patience and long suffering with joyfulnesse.

ALL *Might. Divine power works gradually in a Christian.* Some have little, some much, some *All might.* There was (it may be) but little strength in these Christians; it may be much; but surely not *All might.* What euer there was, the Apostle saw roome enough within for more; occasion enough without in the world, for more; for much more; for all that might be had; and therefore so prayed — *Strengthned with* [*All might, &c.* *Doct.*

There be heavenly places in Christ; some lower, some higher, some highest of all, and yet all heavenly and holy. *And hath raised us together and hath made us sit together in heavenly places in Christ Jesus*, Ephes. 2. 6.

The expression notes a graduall workeing of Divine power, according to which we are raised and wrought to a similitude with Christ in holinesse, lesse or more. The highest extension of power from Christ, makes the highest heavenly place in him; that is the greatest similitude to him, in purity and felicity. 1.

Our Heaven here is a growing Heaven; our Kingdome a growing Kingdome: we goe from glory to glory, from strength to strength; from

a little grain to a great tree, from babes to ſtrong men; from ſmoaking to flaming, and ſo aſcend up in that flame to a fixed glory, an abiding manſion; to a glory that ſhall admit of no ebbing nor flowing, of no intenſion or remiſſion, of no graduality reſpecting the ſame ſubject.

Divine power workes according to order; Chriſt comes in ſtate into the little world, line upon line, precept upon precept, power upon power, untill all be over power'd, and the little world wholly his. The Sun comes in ſtate into the great world; it is not up at the Meridian, aſſoon as it appears in our horizon; it riſes & riſes higher and higher, and ſo fils the great World with glory by degrees; So does the *Sun of righteouſnes* the little world, to wit, man; he is not at a Meridian height in any mans heart preſently, but gradually; by greater and greater Revelations of power and ſtrength, he riſes to the Revelation of all power that the ſoul is capable of. He dwels, and then walks--*I will dwell in you, and walk in you*, ſaith the Lord. He takes up a dwelling and then makes long and ſtately walks. He makes known power, and then great power, and raiſes it *revelando* till it riſes to exceeding great power---*That ye might know what is the exceeding greatneſſe of his power to us-ward who believe*, *Epheſ.* 1. 19.

4. Divine power works in grace as it works in nature; 'tis Chriſts own compariſon. Divine power works in nature gradually, by ſteps and degree, to perfect naturall things. *The Earth brings forth fruits of her ſelfe* (ſaith Chriſt) *firſt the blade, then the ear, after that the full Corne in*

the

*the ear, and then immediately the Sickle is put in because the Harvest is ripe, Mark.*4.28. So does Divine power worke in grace (for this is the scope of the similitude) by degrees not all at once, and answerably a christian rises to bud, to blade, to ear, and to full corn. When *all might* is revealed, the corn is ful; the state of a christian is come to his maturity: he will not be long now ere he be gather'd and hous'd in Heaven.

Divine power works in man, according to what God intends by man. As men are design'd to Gods Service, so God designes his power to their service, to work in and about them. Divine power is Gods immediate agent; man a mediate: power is in the hand of God, man in the hand of power, and held up by it, lower or higher, as his work is---*Whereunto I also labour* (saith the Apostle, speaking of his Ministeriall work) *striving according to his working which worketh in me mightily, Col.*1.29. God had a mighty deale of worke to doe for the Apostle, and his power wrought in him mightily. He wrought without, as God wrought within: he stir'd as stir'd —*striving* [*according to his working, &c.* Power is necessitated to worke gradually, office and condition doth so change and vary in this World. With an eye to this the Apostle prayed: he apprehended these christians set out for great hardship and service, and so he sets upon God to raise power and force answerably for their aid, —*Strengthned with all might, &c.* 5.

One or two things note, for the right understanding of this point. Divine power, where it works lowest in any christian, works above the 1.

ruining power of sinne: *Greater is he that is in you then he that is in the World* saith Christ; greater when least, and where least, then that power which opposes him in a Christian heart. Christ according to ordinary and daily residence carries the soule above the ruining power of sin: *greater* [*is*] *he that is in you, &c.* They might suppose that condition the lowest of any, as it is common and comely for Christians to doe, and Christ condescends in speaking, and takes it so and speakes of it under such a consideration, and yet saies he, Feare not; the power that is in you, is greater then the power that is against you. The lowest degree of power that workes in a Christian, will hold the soul that it shall not eternally miscarry, what strength soever be raised to this end, so that the devil shall lose his grand designe, to wit, the destruction of the soul. The lowest degree of Divine strength, is supream strength to all power resisting; as the lowest good Angel * *Excelleth in strength* all bad.

2. A second note is this, The state of Christians in generall under the Gospel, is a very capable state of the highest revelations of power. *Verily, verily I say unto you, he that beleeveth on me, the works that I doe shall he do also; and greater workes then these shall he doe, because I goe unto my Father, Iohn.* 14. 12, Accession is now very free, Intercession very potent, Blessings are answerably necessary. The expression of Christ forementioned, notes that there is a peculiar intercession suited to this bright Gospel-age wherein we live; our grace-capacity now is answerably necessary. What intercession works in Heaven,, such power and

* בת
גברי
- *Fortes robore.*
Angels of his which are *mighty* [*i*] transcending *in strength*; is an Hebraisme, and notes a superlative, *Psal.* 103. 20.

and love works forth upon earth. We live under the richeſt climate, under the richeſt heavenly influence: all might and all exeellence may with all eaſe be obtained now, in compariſon of former times.

A double uſe I would make of this point, to try you, and then to ſtir you to acknowledg mercy as you find it. That divine power works gradually, ſhould make much inward obſervation, to ſee how God works in our hearts, whether little or much; it ſhould be the ſicknes of your ſouls to finde little of God ſtirring in them; 'twill be the death of your ſoules, not to finde power of God enough ſtirring in them, to ſalvation. Our great worke is to eye how Divine power works without in the World; but our greateſt worke is to eye and obſerve how it workes within, in our hearts; I wonder at ſome mens temper, which leaſt of all minde this. The ſoule of man is the nobleſt thing in the world, 'tis above the world, and doeſt thou thinke that he which made it ſo above all for himſelfe to worke in, is leaſt to be heeded what he works here? *Uſe.* 1.

All paines ſpring from one, that we have ſo little of God: all paines and cares therefore ſhould be turned into one, What have I of God? how might I have more? more of his love, more of his power working in my ſoul? God gives *all might* to many, and yet remaines *all might* for any. Man has his Heaven as he will. He that will have it in the full and all — enjoyment of the Creature, he has it in this; God *fills mens bellyes with this treaſure.* Thoſe that will have their heart in nothing but in the ful and all-

enjoyment

enjoyment of God, have it so; he satisfies mens thirst let it be what it will, or how great it wil. He satisfies the hungry belly, & the hungry soul.

Cautio est. Affection is a graduall working thing, and a various working thing, as the power of God is; men had need looke how it rises in thirst after any thing but God, they may have their longing else in wrath, and have enough of every thing in their hands to fil their bellies, but not enough of the power of God in their hearts to save their souls, and this wil be sad indeed. The power of God workes gradually (say I) in the hearts of men; in some, much; so much that one may say they have al might: in others, little; so little that one may truly say there is not power of God enough unto salvation. I am not ashamed of the Gospel saith the Apostle, for 'tis the [*Power of God unto salvation.* Is there power of God enough workeing in you, to rise to so much as this, *to salvation.* to soul-salvation? eternal salvation? Power enough to make you the sons of God? Tis a great unhappinesse to fall short of any power of God communicable; that any blessing power of God which workes in any man, should not work in me: but to fall short of so much as wil make the soul fall short of its eternall rest, ah Lord! what misery shal I cal this?

Scrutinium What faith, what love, what joy, what passion doth that power make which works in you? by this you may know whether 'twill prove a power Divine enough, and strong enough to save your souls. Ye beleeve in Christ (we must beleeve this) wel: yet this is but one thing; that power which works this, works more and further,

ther if it worke effectually unto life. Ye beleive in Chriſt; tis well : do ye love Chriſt too? his word, his people, his wayes? How ſtrong is this love? as ſtrong as death? to the death of ſin and ſelf? I mean the deniall of both. Remember this one thing for all; power where it works unto ſalvation, ſtrong enough to ſave a ſinner, it makes ſtrong paſſion, laſting paſſion, and all towards Chriſt and truth. Chriſt is *fair, faireſt, the faireſt of ten thouſand*, that is, the faireſt of all; ſo to day, ſo to morrow, ſo every day, to the laſt day, *to the end*, as that love which ſet power at work in the heart, is.

Divine power, when and where it works unto life, takes the heart firſt; there it begins. A mans love aſſoon as he lives, Chriſt, truth, whatſoever is holy. There is a deſire of milke, *yea ſincere milke, in new borne babes*; in babes aſſoon as born there is love; love to truth, love to pure and ſincere truth, to the pure and Holy word and wayes of God: there is even in babes *deſire*: *Divine affection*; panting after that light which came downe from Heaven : O what is truth? what is Chriſt? would I knew him; would I could enjoy him : *Firſt faith* is moſt indiſcernable; *firſt love*, which works from it, is moſt diſcernable, tis ſo ſtrong and pure, and therefore I moſt mention this paſſion in this caſe, to diſcover the power that works in you.

Divine power makes a divine nature where it works to ſalvation; a man is another creature in deſire then what he was, he ſenſibly differs from himſelfe in affection. Things momentany are fallen two, yea, ten in the hundred with him; they

they have loſt their price. The heart hath ſold all for nothing, that was all once unto it. *Gold, dung*; learning dung; all loſſe and dung; *ſtinking* earth, that way taking. The heart thirſts for nothing, but him that is all; all power, all love, all holineſſe, all happineſſe. Divine power, where it works ſtrong enough to ſave, makes paſſion divine, all paſſions, Love, Joy, Feare, Hatred. I doubt much what power works in ſome mens hearts, I ſee their affections ſo ſtrong and ſo hearty to the world & the vanities of it: I ſee paſſion ſo impure and ſo ſtrongly working downward. Chriſt and truth but as a ſtraw when it lies in the way of the mans luſt; he leaps over it with eaſe to ſatisfie his deſire, I like not the ſtate of that mans heart.

Power is leading where 'tis ſaving; it leads by truth; by the heart. *I am thine, ſave me,* ſaith the *Pſalmiſt*. *Thine*, that is, thine according to truth, thine in heart, thine in life: thine in truſt; thine in blood, in Chriſts blood, I lean on none elſe to ſave me; I leane to none elſe to guide me.

Power is killing, that is ſaving; ſin-killing, that is ſoul-ſaving. The body of death, dead: the body of death, no body, no body with a ſoul, with life. Self-will ſlain; the will that lives, Chriſts. Not I live, Chriſt lives in me, (*i*) not my will, but Chriſts will carries and ſwayes the ſoule. Theſe things have been ſaid to try you, what power and grace of God is in you, I ſhall ſay a little more in the next place to ſtirre you, to acknowledge grace as you finde it, and ſo leave this point and you for this time.

Divine power works gradually; why, as you finde God working in you, ſo acknowledge him;

Let God have his own to a grain. *Thine is the kingdome and power, &c.* We are taught this to acknowledge grace in its latitude, to the God of all grace. The Apoſtle gives God his owne by weight, to a graine, which works in *me mightily* ſayes he. If God works in you mightily, let him hear of it mightily. As ye feel God, praiſe God. Make expreſſion from operation, and expreſſe it fully if you can. Thus doth *Daniel, then Daniel bleſſed the God of Heauen, and ſaid, Bleſſed be the Name of God for ever and ever, for wiſdome and might are his, I thanke thee, and praiſe thee, O God of my Fathers, who haſt given me wiſdome and might,* Dan. 2. An excellent ſpirit and power wrought in *Daniel*, and he acknowledges all to the giver, *wiſdom and might are his.* How Gods power and glory went in the Sanctuary, is turned into a Pſalm of praiſe made to eccho to the author. The very degree thereof is noted,--*ſo as I have ſeen them*, That I may ſee thy power and thy glory—*ſo as I have ſeen them in* the Sanctuary. What he did enjoy was thankfully acknowledged, what he would enjoy againe was heartily panted after. How you ſee and feel power and glory go in the ordinances, how in your hearts I beſeech you acknowledge to Chriſt; let him have the glory of every powerfull working here. We are men as your ſelves; that our weapons are mighty, 'tis *through God*; he does all, admire him, adore him. Heart-ſmitings, heart-embraceings, kiſſes ſecretly, or kickings ſecretly; they are the kiſſes of *his lips*, & the ſpurnings of his power, give him the glory of all. How prevailingly Chriſt hath revealed power in thee! What a luſt he hath diſcovered, ſubdued!

subdued! What an eternal state ruined, hath he repair'd! What wounds hath he healed! What inward issues hath he stayed! What bones, what broken bones, and how many hath he set and made to rejoyce! let him have the glory of all. As Christ kisses us, we should kisse him.

---We should meet our Father with joy. Every Revelation of Power in the heart, 'tis your Fathers coming towards you, to take you neerer home to himselfe'. We call power little, some Revelations thereof in comparison of others, because the Scripture doth so speake of it! for our weaknesse sake; but this know, 'tis no little power that will stir your hearts, 'tis an arme of the Lord which is no small limbe ----*to whom is the arme of the Lord revealed?* 'tis no more then a finger, shal God reveal an arm in you, and lose it in you? He made the Sun, Moone, and Stars praise him, saith the *Psalmist*. But that power which hath made Sun, and Sars in your hearts, which hath bespangl'd your spirits with various glories, should not this much more make matter of praise? As power heightens it selfe *operando*, so should we heighten it *verbis elevando*. As any Revelation hath lesse or more of God in it, so it should busie and take up the heart to return it—*in thy hand is power and might*, and in thy hand is to make great, &c. 1 *Chron.* 29.1. As Gods hand did worke for *David*, so did *Davids* heart and tongue worke for God: he turned power into praise, and so sent it home againe in state to Heaven. But more of his expressions in that place, are very observable to this purpose and point I am pressing. *But who am I* (saith he) *and what is*

my

my people that we should be able to offer so willingly? 1 *Chron.* 29. 14. That we should be *able*, and able *so willingly*, here is the very degree of enabling power prayfingly noted. As high as power sets a lesson of love, so high to a crochet it should be sung.

Do but consider some poore souls that sit by you, which have no power of God stirring in them, but lie dead, damnably dead, and then be you dead if you can, to give thanks for that power which hath quickned and raised you from the dead; God will turn grace into our glory hereafter; we should turn grace into his glory here.

The Fourth Sermon.

Col. 1. 11.

Strengthned with all might according to his glorious power, unto all patience and long suffering with joyfulnesse.

It is as it ought to be, when apprehension makes full and due impression upon affection. When the soul works out for God in desire and prayer according as it apprehends the need of him; the necessity of his power, love, or the like, for himself or others. Suitable to what the Apostle apprehended, he prayed: Suitable to what he judged these would need of God, of his power and might, so he heartily wished to them.

Apprehension is placed sentinell in the soul by God, the actions of it should stirre all. It's a power

power in man to ſee at a diſtance, and to give warning to all other powers, that the heart may more look out, and work out according to what is or will be needed.

God is come within ſight of man, when apprehenſion reacheth him. According to what of God is in ſight, ſo ſhould the ſoule ſtirre. *I have heard of thee by the hearing of the eare, but now mine eye ſeeth thee, I abhorre my ſelfe in duſt and aſhes and repent*, *Iob.* 42 .5,6. Whil'ſt *Iob* had not ſuch an apprehenſion of Divine power as it was, his ſoul did not ſtir in reference to it as he ought : but aſſoon as he rightly underſtood it, all other powers ſtirred throughly, and *Iob* anſwerably repented and went about his buſineſſe, to ſtoop to that power which he ſaw above him.

Every faculty muſt have the honour of its place; Divine Ordination muſt have the honour of its end, or the man dyes for it. *When you ſee theſe things, ſay that Winter is near, &c.* ſaith the Scripture. That is, make uſe of what you apprehend and anſwerably ſtir and prepare, or you wil periſh with the world. So you ſhall have expreſſions frequent, when you hear this or that, then do thus and thus. That is, when one faculty does its Office, let all the reſt do ſo too, or elſe you are loſt men. If any ſentinel ſhoot off, and be not regarded, the whole Army dies for it.

Any ſoul-power miſworking overthrows all; ſo any ſoule-power diſobeyed in workeing by other powers, overthrowes all. If apprehenſion be blind and ſleepy, the ſoul in is undone; if apprehenſion ſee and ſpeake in and by conſcience, and

yet

yet the heart lie still all will miscarry by surprise. Apprehension is a power placed to prevent surprise; Sad things concerning man, by divine Ordination, work at a distance for a time; that man has his *eyes in his hand* that sees this, saith *Solomon*: that is, apprehension discharges its office; if this office, and power be sleighted by other powers in the heart, all is taken by surprise.

I think apprehension now, does its Office in most of you, how is it obeyed in heart, in other main powers of the soul? Surely now no man but must needs apprehend, that he may want much of God speedily, as much as the Apostle apprehended these might do, much might, all might: now what stirring of heart under all that you apprehend? Ye are convinced; are yee converted? Do yee stir now for your selves as the Apostle did for these? Do yee wrestle hard with God for all that ye apprehend ye may need? Can yee apprehend the necessity of much and be stirr'd little? Can yee see bloud and death in the Land and lay nothing to heart? Can'st thou see better bloud then thine own shed, and yet make no preparation for the losse of thine? Though many be slain, yet shall not I, ah Lord! That soul is slain already, 'twill be wofull when that body comes to be slain too.

Dost thou see a sword in the Land separating between soul and body, and do'st thou not yet set to separate between sin and thy soul? Art thou resolved to die in thy sin? Wilt thou bleed to death in thy sin? This wil make every drop of bloud that comes from thee as gastly as Hell. What a deadly bleeding is that, when soule and

body bleed to death together? When the ſoule bleeds as faſt with wounds from conſcience, as the body with wounds from man. When ſoule and body bleed mortally together, ah Lord! Let me not be neer that man: how will he ſigh? How will he look, ſpeak, gaſpe, and groan? And yet many ſuch ſad ſights may be for ought I can diſcern, in many mens preparations to this hour.

Sinners, God deals with you now as with *Balaam*, he ſtands before you with a drawn ſword, he threatens your bloud, your death if ye make a ſtep further; yet cannot but apprehend this now as well as I; *Balaam* and his Aſſe too muſt needs ſee it now. What now will yee do? Will yee make no uſe of ſuch palpable apprehenſion? How exceeding ſinfull will that ſinne become which rids it out now againſt bloud and death, and wil live when the man muſt no longer live? I beſeech you all conſider the dealings of God, and conſider your eternall ſtate. Chriſtians, what do yee ſee? What do you do? Yee ſee bloud, good bloud, a great deal of good bloud fall, does good bloud ſtir in you? You ſee death moſt deadly coming towards you upon the point of a mercyleſſe ſword, as mercy-leſſe I dare ſay you *Londoners* ſhall finde it, if it prevail, as ever was drawn: do yee fit and prepare for it? To be hewed to pieces, drag'd to death trod to death under horſe-feet? Yee cannot but apprehend that things may go very bad, and that yee may need very much ſpeedily; does apprehenſion make due impreſſion? Do yee work out heaven-ward, as the Apoſtle doth here, anſwerable to what ye apprehend you and yours may want?

Sinne

Sin is in great power where the ſoul will not give up, when he ſees God coming againſt him. Thy love to ſin will be an everlaſting love, that dyes not to ſin now; thou and it will go to Hell together. Affection to evill becomes *almighty*, unconquerable, and there is no way but one with the man. Man muſt dye or his ſin, that Juſtice is at work which wil kill one or tother. I bleed and mourn to ſee howſome men ſin in the face of juſtice, at ſwords point; ſwear, curſe, and drinke drunk, and yet going about deadly works. I ſee plainly now, That a man may ſee miſery, and yet not ſeek out to be bleſſed, he may ſee himſelf and others very open to, and very neer upon deadly danger, and yet neither ſeek out for himſelf nor others; why elſe do we ſee ſo many continue ſtill yet as they were? *Pauls* ſpirit ſurely is few mens happineſſe, to ſtir effectually towards God as they apprehend juſt cauſe.

Apprehenſion works divinely upon affection as it keeps it ſelf pure from unbelief, and no otherwiſe. Unbelief is full of ſhift and evaſion, the life of apprehenſion lies in this. Apprehenſion made from the word of God, or works of God, works no longer nor no ſtronger, then as faith works with it. Why do ſuch mighty apprehenſions as we raiſe ſometimes by the word, die and come to nothing, but becauſe faith dies? Men believe but whilſt they ſee us and hear us ſpeak. Keep faith alive, you will elſe ſee Hell often, and feel it too, and yet do nothing to ſhun it; Ye wil ſee miſery, and yet not prepare for it, yea, yee wil ſee judgement at the door, and yet ſcoffe at it; ſo did they of the old world; and another old world is this. 1.

2. Apprehenſion works divinely upon the heart as the will is ſubdued. A ſtubborn man fights againſt all apprehenſion he does not like; hee ſhoots at God a great way off, and kils him before he can come neer the heart, to do any good there. *I will not have him ſayes* Ahab, *he never propheſies good to me.* A ſtubbon heart does prejudge, kil things before they can come neer him. Apprehenſions work as we manage them; the ſtrongeſt are quickly kill'd if we fight againſt them, the trueſt quickly made deluſive if an unſound heart be in us.

3. Apprehenſions are beſt and work beſt, as they come from God and are carryed to God. Some apprehenſions ariſe from Satan and his temptations, theſe often work ſtrongly, but run the ſoul ſtill againſt ſome truth, and off ſome duty. That truth which is jaſſel'd againſt muſt diſcover ſuch apprehenſion to be temptation, and ſet the ſoul in again. A man muſt fight againſt apprehenſion, as it fights againſt Gods wil, & takes us off from our duty. A man muſt not make apprehenſion from fiction, as ſome tempted ſouls are taken up this way, but from reall words or works of God; theſe are only of ſanctifying power upon the ſpirit. And yet theſe which riſe well, muſt be kept up well, or elſe theſe will be powerleſſe too. A man much in apprehenſion muſt be much in prayer, things will die elſe in the brain as they lie, and derive no influence down upon the heart. God muſt hear much of what we ſee, or elſe our viſion will not be glorious: taking filling, and leading the heart. Divine apprehenſions are Gods joggings of men, and man muſt jog God again often

en to understand them well, and to use them wel, to know fully what God would to us in them, and what we should be to him by them. Apprehensions come in confused, and are shap'd and made plain by Prayer; as they come from God they are oft-times above us; as carried back again to God by Prayer, they are made plain and easie to us, and very effectuall upon us. I judge these things very sweet to some of you, but I doubt they are very useless to many, they do so little lay their Eye or Ear to Gods Word or Work, so little busie apprehension about any thing that is divine; Apprehension works much (I believe) this yeer, but (I doubt) not very; Divinely if it did, surely we should see better Hearts and Lives then we do.

The fifth SERMON.

COLLOSS. I. 11.

——Glorious power &c. or power of his Glory.

IT may be I may prosecute this expression both wayes as you have it rendered, and as 'tis in the Originall. As you read it, 'tis rather interpretation then translation. Word for word, as 'tis in the Originall, is *according to the strength, or force of his glory*; which is a propriety of speaking in the primitive Language, where they would expresse a glorious thing, to expresse that by a substantive which we do by an adjective ——*The power of his glory, for glorious power.* Like to this is that

expression, 2 *Thes* 1.9. *Who shall be punished with everlasting destruction from the presence of the Lord, and from the* [*glory of his power, that is, from his glorious power, as we speake.* In my Text *power* is put first, according to the [*power of his glory*: but in that Text fore-cited, *glory* is put first—*from the glory of his power*: both note one thing, to wit, *a glorious power.*

Power is called glorious when it doth glorious things within or without. Therefore are these expressions here made *Relata*, *strengthened with all might*,—according to his glorious power. When a Christian is made Almighty, then is power made all glorious, *glorious power*, known so, and called so. Thus doth *Moses* and other servants of the Lord call power glorious, when it was extended to do glorious things. *The right hand of the Lord is become glorious in power* (saith he in his Song) when God had drowned the *Egyptians*, *Exod.* 15.6. Thy right hand hath dashed in pieces the enemy.

Having spoken this to explain, I would speak this to stand on, *That we are to admire and call Divine power as it workes*: When it does great things, Almighty things, glorious works in the world, in our hearts, then are we to call it answerably as the holy Ghost doth here, *glorious power*. Strengthened with all might according to his glorious power.

All out-goings of God should be called and named as we find God in them. Christ the great chanell of all in which God goes forth into the world (power, wisdom, mercy of God and the like) is named according to what of God was in him

him and to be declared by him—*And his name shall be called wonderfull, the mighty God, the everlasting Father, the Prince of Peace.* As Divine power, mercy, or the like, works in any person or by any person, so should it be called, *mighty, wonderfull, glorious, everlasting, &c.* Thus doth the *Psalmist*, *His work is honorable and glorious. The workes of the Lord are great* (saies he in the verse foregoing) and then in this verse he calls it *honorable* and *glorious*, Psal. 111.2.3. As power works, so it is to be called: as wisdome works, so is it to be called—*His understanding is infinite*, saith the *Psalmist*, speaking of the wisdome of God, *Psal.* 147.5.

As Christ goes in this world, so we are to talk of his going; as he rides in this World, so we are also to talk of that. If Christ ride in triumph, we are triumphantly to speake of him; we are to call him *Hosanna in the highest*, when he shewes himselfe highest *. If he take and shew the state and power of a King, a glorious King, we are to give him royall and glorious Titles; we are to name him still in word, as he names himselfe indeed: we are to Christen Christ as we finde him; to name power as we finde it, love as we find it, &c. We are to extoll him *that rideth upon the Clouds*: that is, We are to lift up him, that lifteth up himselfe; we are to set him in the Clouds which hath set himselfe there; we are to set up God in words, as he sets up himselfe in deeds; to set up him above all, which sets himself above all, to call him Almighty, which does Almightily; to call *power glorious*, which doth gloriously.—*According to his glorious power, &c.*

* When he rides upon Asses, and rules asses; when thee shewes an overruling power over the unrulieſt things, we are answerably to call him and his power which so worke.

Love leads to this; Juſtice binds to this, to give to God that which is due to his Name; to give to power that which is due to power; to put titles ſuitable to ſtate. Give unto the Lord the *glory due to his name*, ſaith the *Pſalmiſt*, that is, to admire and call power as it is, and as it does, in Chriſtians and for Chriſtians: to call power glorious is but due, when it does glorious things. the Apoſtle ſo apprehended, that when he ſpake of power as working at ſuch an height, at an Almighty height for the carrying the ſoul thorough the worſt that might come, that he was bound to call it *glorious power*. *Vain man would be wiſe though he be as the wild Aſſe-Colt*, ſaith he to *Job*, that is, He would be accounted wiſe, and called wiſe though a fool, though of no more wiſdom then an Aſſe, then a *Aſſe-Colt*, the ſillieſt of Aſſes: vain man would be accounted that which he is not, and have more then his due to him; but 'tis not ſo with God, he would have no man call him what he is not, or any thing he does what it is not; but as he is, and as he does. Tell *Pharoah I am that I am*, as he ſees me do and work, ſo let him call me and no otherwiſe; as men ſee me and feele me, my power, my glory and the like, ſo let them call it and me.— *Strengthned with All might according to his glorious power, &c.*

Vſe. Love leads to this, juſtice binds to this, and yet I feare I ſhall not find ſo much favour for Chriſt from every one, as to obey this doctrine. A glorious power wrought in and by Chriſt, and yet the Scribes and Phariſes would not acknowledge it, but blaſphemed all. They would not call Chriſt, Chriſt; God, God; though convinced

ceed he was so; but called God a divell; and the power which wrought in him, by him, and for him, a Diobolicall power, and thus continued blaspheming glorious power, the most glorious power that ever wrought: So did *Jannes* and *Iambres*, the power which wrought by *Moses*.

This generation is alive again; alive and lusty in this Land at this day. Divine power workes gloriously in the hearts and hands of Christians, yet will not many wretches acknowledge it, but deride it, blaspheme it, make head against it, as a power of the devill: Never did divine power work more gloriously in the hearts and hands of English Christians then at this day, and yet never lesse acknowledged nor more opposed; what speaking, what plotting now by cursed spirits, against glorious power, wisdom, and love that stirs in the people of God? Men care not what they say of our God, nor what they do against those in and by whom he works. Men will not see Christ in Christians, nor Christ for Christians, but Christ will make them see and feel both.

When the heart is naught 'tis full of shifts, such men will attribute all that is done, to any thing rather then to that they should, then to a dvine power, and call that *glorious*. The *Syrians* attribute that to Hils which they should have attributed to God, for which Divine power wrought bloodily again, more bloudily then before, that they might acknowledge God, and call his power as it was *glorious*. Thus saith the Lord, because the *Syrians* have said, *The Lord is God of the Hills, but not of the Vallies, therefore will I deliver all this great multitude into thine hand*, and

yee

ye ſhall *know that I am the Lord*, 1 King. 20.28. wretched men wil call hils ſtrong, houſes ſtrong, any thing ſtron; & mighty but God. The working of Divine power in the hearts and hands of Chriſtians ſo lately and ſo gloriouſly at *Keynton*, I much doubt whether the wicked will acknowledge to be the power of God againſt them, and call it as it wrought, a *glorious power*. Divine power therefore ſhall worke againe and againe, more bloudily then at *Keynton*, till they be made to call it a glorious power which works in the hearts and hands of Gods people. Their blindneſſe and madneſſe is our affliction and their damnation, let's put one againſt t'other to eaſen our burdens as we may.

O when will Engliſh Papiſts and Atheiſts, call the power of God which works in the hearts and hands of Engliſh Chriſtians, *a glorious power?* [*His*] *glorious power?* When will they confeſſe that they are *ſtrengthened with all might according to* [*his*] *glorious power?* Men of Almighty hearts and hands, by the power of an Almighty God? When wil *Balaam* alight and turn his horſe, and confeſſe a glittering glorious power of God againſt him? When wil he ingenuouſly ſay, I cannot curſe, but bleſſe altogether engliſh Chriſtians; ſuch a glorious power of God works in their hearts and hands? Naughty hearts have their ſhifts, and they have their ſins: pride cannot call that power glorious, which is againſt it. A proud perſon cannot ackowledge that power glorious wch ſhames him: a proud heart is a deadly plague, ſuch a man will rather die, then lay down his Weapons to God; then acknowledge himſelfe

too

too weak for glorious power. O what a nothing is man! What a worſe then nothing is a wicked man! And yet what a ſomething! What a all! what a ſomething above all, doth he think himſelf!

No Land ſurely, hath more guilty wretches of diſobedience, to this Doctrine I have in hand, then *England*. What Land hath ſuch deſperate unacknowledgers of divine power, of ſuch glorious divine power as we have? Had the glorious and mighty power which works in the hearts and hands of Chriſtians in *England*, wrought ſo in the ſight of *Turks* and *Americans*, how would they have adored it, and glorified it! What hardned Wretches are ſinners againſt the glorious power, which works in the light of the Goſpell above all others! Let all men know this and fear, that as power is abuſed, ſo 'twill right it ſelfe within and without. Glorious power abuſed, wil right it ſelf glorioufly. That glorious power which works in the hearts and hands of Chriſtians in *England*, abuſed, blaſphemed, as many do, will harden and cut off with a witneſſe; 'twill turn men into divels, and divels into Hell apace. Divine power ſtumbled againſt will throw men, but Chriſt and his power ſcofft at and blaſphemed, will fall upon men and grind them to duſt; and yet this is the practice of our Enemies. Let us be patient, they fight againſt themſelves with their tongues, more then we can do with our hands, by blaſpheming that which they ſhall be forc't to ſtoop unto.

That which the wicked will not do, lies the more upon us, a neceſſary worke will elſe fall quite to the ground. You have ſeen how divine

power!

power hath wrought, in the heats and hands of our brethren abroad, in Gods cause, call it as 't is; *a glorious power:* the Almighty hath strengthned them within and without, according to his glorious power; call it so. He raised and strengthned the spirits of *Scotland* to resist to blood, against bloody wretches that would have destroyed both them and us: *his power is a glorious power.* He hath raised & strengthned the spirits of *England* to resist to bloud, against their bloody enemies and ours too; against all the base bloody body of many Kingdoms combined: *his power is glorious power.* He hath strengthned the hearts and hands of Christians at *Hull*, at *Portsmouth*, at *Coventry*, at *Warwick*, in the City, in the Field, and made them victorious: *his power is a glorious power.* Bloud, much good bloud is saine, and yet much risen up againe: men have hearts, to set their feet in the place of the dead, to die again, that Christ may never die: *his power is a glorious power.* He hath made the spirits of Nobles, Noble; the spirits of Gentlemen, Noble, the spirits of Tradesmen, yea, the spirits of Plowmen, noble; City and Country, noble: all *England* (for so I account the Parliament) resolved to live and die with truth: *His power which worketh in them and us, is a glorious power.*

This is spoken in the generall. I would have every one of you in particular, to take notice what power works in and by you, and call it as it works. Are yee self-condemned? Call that a convincing power. Are your hearts prickt and wounded? Call that a terrible power. Are your hearts inflamed with love to Christ? Call that a

glori-

glorious power. Divine power condemning, executing, to wit, torturing, must be look't to betimes. Tis time to shake off sin, when hell is come home; come into a mans soul, ere the soul be gone out of the body. A power working meerly convictive, is a sad and black, not a glorious power. Such a man should know that life & death are neer him: he may live, or he may die, as he stoops to that power which hath seised upon his soul. Where power works meerely convictive, that man is endited for his life: if he can believe he will do well; if not, his wounds will bleed to death. No power works so black and sad in the soul, but faith alters it, and makes it a glorious power. The goings of God in the soul, are suited to faith still. Believe O self-condemned soul and thou shalt see the glory of God; a glorious power working in thee. Out of faith, springs love; out of love, Heaven; Heaven felt, and then, and not till then, a Christian calls the power that works in him a glorious power: all is glorious in Heaven. The soul quickly cals power as it feels it work, and very hardly otherwise. We call the Sun glorious, when we see it and feel it, smiling, warming, and comforting of us. Other celestiall powers which blow, blast, nip and pinch, we call not glorious powers. Power is glorious, and confessed glorious, as it does it's most glorious works in the heart. Christians, ye are too far from heaven to call the Sun glorious: too few glorious works in you, to call power glorious. Were ye strengthned *with all might*, yee could not but (as the Apostle here doth) call power *glorious*.

THE

The Sixth Sermon.

COL. I. 11.

——*According to his glorious power, or according to the force of his glory.*

Doct. DIvine things are ſo mentioned, as to make beſt impreſſion upon the ſoule of man. The Holy Ghoſt ſpeaks as one in Heaven, to make his auditors ſo: he ſpeaks gloriouſly, to take, to raiſe, to raviſh dead and dull man; to work and force way for Chriſt into every heart.—*According to the power or force of his glory.*

'Tis an expreſſion of energy and divine force, moulded and ſhaped with ſuch glittering letters and words, with ſuch varniſh and beauty from Heaven as to take and carry every heart thither. Words of glory, and works of glory, all things of glory, are of great power and force with ſalne man; in a glorious ſtile, therefore doth the Holy Ghoſt here ſpeak——*According to the power of his glory.*

The Holy Ghoſt doth ſpeak as like himſelfe, and to man as like himſelfe. He ſpeaks as one in Heaven, as one wrapt up in God, and in glory, to whom the language of the holy Land is naturall, and he ſpeaks to man as on earth, in earth, wrapt up ſoul and body in earth; cold, dull, heavy, and hard to be lifted up to heaven, unleſſe Heaven and glory be brought to his door, to his eye and ear; if any thing be of power and force upon a dead creature, this will——*according to the force or power of his glory.*

God ſpeaks to man, as man yet moves according to the ruines and remainders of his firſt ſtate.

Mans

Mans first state was glory, and he is a creature leaning and strugling that way still, to get and make a state of glory; he gropes after it in every thing, and as any thing carries glory and luster to any sense, eye or ear, so he looks after it and hearkens to it. Things of natnrall glory, of glory to the sense, they are very swaying with a broken glorious Creature. This the Devill knowes right well, and therefore he be-spangles his expression with Heaven, and glory, and the state of a God, when he has to do with man. So hee did to the first *Adam*, so he did to the second *Adam*, he shewed him all the Kingdoms of the World, and the *glory* of them saith the Text; he knows words and works inlayed with glory, are very working and winning upon humane nature, who ever wear it. Therefore doth he at this day gild all his deadly pils, and makes them golden and glorious things to look upon; and daily works in his best apparell *as an Angel of light*: he puts fair white sleeves upon his arms when he is going to butcher the soul; he makes every toole and instrument of death look as glittering and as glorious as may be, he hath had long experience that golden glorious things are of great force, upon a broken glorious Creature. As Satan doth speak and work towards man, as man moves according to the remainders of his first state; so doth God. He knowes that fallen man is much leaning and groping after glory, and therefore shall ye find the Holy Ghost so leaning to this way of speaking in the Word, and working in the World, namely, to cloath expression with words of glory, and actions with works of varnish and glory.

ry. As when Christ was to come in the flesh, and sent his Heraulds to the Shepherds, *The glory of the Lord shined round about them*, saith the Text. Man is taken with a surrounding glory; once he had such a glory; in Christ he was to have it again: therefore came the message so visibly, and so strongly instructing this way. Glory to any sense works mightily, and be but glory to the ear, glorious words; but glory round, to ear, to eye, to many senses at once, this makes Heaven, and carries all before it, swallows up the soul. So when Christ shall appear again, you have the Holy Ghost telling man, that he shall *appear in glory*. The Holy Ghost knows that man is a creature much taken with glory, therefore doth he cloath his actions and words with glory,—according to his *glorious power*.

God speaks to man as to a creature of state. Persons of state and Majesty minde glory as their neerest kinsman, and take in things only as they come in glory, and cannot stoop to own and embrace any else; as Kings and persons of state can embrace nothing but what comes in state, & presented with glory, suitable to their Majesty Man is a creature of state; of a big spirit; of a very big spirit in a very bad sense: words most be big when the spirit is big, or else they will not bear down all before them. One spirit speaks high and loftily to another: man will not open the everlasting doors unlesse the King speak, and speak as a King, in state, in glory, and therefore doth he so speak—according to *his glorious power*.

The Holy Ghost speaks so to man, as to make man known his distance; he speaks so, as to make him

him know that speakes to be God, and him that is spoken to, but man: God speakes so as to make man admire, tremble, stoop. Man is a creature conceited, and yet of no reach: his conceptions and expressions lessen the dimensions of God, his wisdome, his power, and the like, and in this way man growes upon God by sinfull boldnesse; and therefore God is faine to put titles and epithites upon his things himself; to name things according to their nature himself, which fallen man could have done once, but now cannot; to call love,—*Love passing knowledge*: and wisdom, *infinite: his wisdom is infinite* saith the Psalmist: and power, *glorious*:* he is fain to cloath every attribute himselfe with royall apparell, with titles suiteable, that so man may know and keepe his distance; hear and fear: heare and admire: hear and stoop to him that is so glorious and so far above him in every Limbe: that hath such a glorious Arm—*glorious power*.

* To call an Angell, an Angell, and gold, gold.

Finally, God shapes expression so to man, as to hint him of, and move him to, his highest state, he fetches expression from Heaven and from glory, to minde man what should take him up, and whither he should drive in all he sayes and does: he gos before man in glory, to draw man after him; he speaks gloriously to man, that man may eccho to him, and call divine power as he does, and be taken with divine power as he is; that man may looke about, and turn away his eye from things that are vaine-glorious, to that which is indeed glorious, and will indeed make man so, being strengthned with it. Strengthned with all might, according to his—*glorious power*.

Vse.

God speakes as one in heaven; How do you hear? He makes his sword two-edged, one terrible, t'other glorious; How does it cut? He uses his rod and his scepter, sharpe words and glorious words; What do they work? His scepter he inlayes, and gilds, and make a *glorious scepter*, and so holds it forth to your senses, to your eyes, to your eares; What impression doth it make upon your hearts? Can ye heare God speake gloriously and yet not be stir'd? Can ye heare God speak from Mount *Sina* and yet not shake? Can ye hear him speak from Mount *Zion*, as one in Heaven, and yet not admire him, adore him, and be taken with him?

To unstir'd soules I must first speake from this point, certainely you are dead. This is the first principle that springs from this point. Unstir'd souls are dead souls; he that speaks, speaks so gloriously, so moveingly, that all men unlesse they be dead must needs be stirr'd. Were your soules alive, the words of Christ are so sweet, so full of glory and divine force, that they must needs stir and take you: were you but asleepe, the wordes of Christ are so glorious and so shining in your eyes that they will awake you. 'Tis a remarkable place to this purpose, *Can. 7. 9.——and the roofe of thy mouth like the best Wine that goes downe sweetly, causing those that are asleepe to speak.* Christs glorious words are very taking, they go downe *sweetly*; if there be any principle of life in the soul 'twill stir it: If the heart be asleep in the lap of any lower sweet, in the lap of any low delights, if onely asleep, and not dead in the nest, this higher sweet and glory, will awaken it, and

make

make it speak to the praise of him that so exceeds all, in sweetnesse and love. *Solomon* was asleepe for a while in the lap of low delights; but when once Christ began to speake in a glorious stile to his sleepy soule, he awoke presently, and made songs of that glory, that transcendent glory which he saw. Surely therefore I conclude, that they are dead men whom words of glory, words full of Heaven cannot stir.

How glorious the expression of Christ is here, ye hear: how gloriously Christ hath spoken upon it out of the mouth of a babe, out of the mouth of *a worme and no man*, ye have likewise heard: of what force and power all hath been upon your hearts ye know: how much more in love with Heaven and with the word of Christ, and how much lesse in love with the world and with your lusts then you were, you know; ye that yet are as ye were, not a jot better, surely ye are dead: ye that are yet dead, ah Lord! when, when will ye be alive? Let every heart attend, I will ring the Funerall of the dead.

Hearts dead and unstir'd when Christ speakes lively and gloriously, have certainely stopt their eares against the charmer; this soule is a prisoner to perverse will, there is no damnable prison but this; he is resolved that nothing shall sway that is holy; that his heart shall rule truth, and not truth his heart. which will damn a man if he had a thousand soules. This man hath the plague in his heart, & hath shut up himself that none may come at him, no not the King of glory, not words of glory: write *Lord have mercy on this mans doore*, upon his forehead, for 1.

he will die in his sin, all the World cannot save him. Whom truth cannot stir, nothing can; whom glorious words of truth cannot stirre, nothing shall; the man is stretcht out for dead, I am now ringing his knel, does any dead soul hear me?

2. A Scepter of gold. a glorious power held out gloriously, the God of glory speaking in glory, and yet the heart of man not taken nor stir'd, ah Lord! this heart is taken already; this heart is certainely catcht with some fading glory. Were there any soul at whom when the King of glory, and the King in glory knocks, certainly 'twould open. What answer can be made? who can open when no body is at home? *Dinah* is gone abroad and ravish't by the *Shechemites*; the heart is gadded abroad, taken and lost in a lie in a fading vexing glory, that will be the death of it. An unstir'd soul is a dead soul; a dead soul is a lost soul; a lost soul in sin will be found in judgement, seldome any where else.

I have not yet done ringing the Funerall of the dead, one Peal more and I have done. Ye dead souls, Christ is making your grave, doe ye not see it? he is coming to take the length of your corps with a sword; he will bleed you first and then bury you afterward. Ye have bled your souls dead, and Christ wil bleed your bodies dead, and then wil ye be twice dead and pluckt up by the roots. When ye are gasping for life, wil ye be taken and stir'd with that mortall power which wounds you? when ye are descended to your long home, wil ye be taken and affected with that power which sends you to Hel? Surely glorious power gloriously expressed will take

take your ſouls, or deſtroy them. In what ſtile God ſpeaks, according to it will he make operation in every man, upward or downward. Gods Words ſhall have their force, and make iſſue according to their majeſty and glory in the hearts of you all: words of Majeſty and glory; reſplendent words, which are ſo ſhaped above, as to make ſtrong reflections of the Sun, upon ſoules here below, will make very ſaving or very killing influence.

God ſpeakes gloriouſly to take, affect, and ſave the moſt obdurate heart, let him have his deſign; this is the laſt thing that I would preſſe upon you, and this concernes us all. God makes his words glorious, his workes glorious, that the heart may be melted and moulded to a glorious form by them, do not fruſtrate divine art. Words which goe forth with much of God from Heaven, let them leave much of God in your hearts. When viſion is glorious the ſoul ſhould be in a tranſe: when the ſpeaker is in Heaven, the hearer ſhould be there too. The Lord ſpake in glory, in ſhining light, to *Saul*: he caſt the beauty which he uſes above, upon his words; and theſe wrought indeed, and made *Saul* cry out, *Lord, what wilt thou have me to do?* Me thinks this expreſſion in the Text; is as if there were ſuch another heaven opening, and ſuch another ſhining word to ſome *Saul* here, to ſome bloody malicious ſinner. Sinner, ſinner, why doſt thou ſhut thine eyes and thine ears, againſt glorious words of Chriſt? Some glorious *meteors* they render the Heavens to us, as if they did gloriouſly open; Heaven me thinks opens in this expreſſion, *glo-*

rious power; how can any heart keepe out of Heaven, when heaven opens to it? How can any heart but be taken with that which is full of nothing but taking luſtre? What man can paſſe over ſuch an expreſſion, without laying his hand on his heart, with ſuch a *quære*, What is that power which the Holy Ghoſt admires? Surely there is glory indeed, in that which he cals glorious; O that my ſoul could ſee this glory. Where Chriſt ſets a hand in the margent pointing to the obſervation of any thing of his, that ſurely is very remarkable, there the ſoul ſhould ſtand ſtill, ſit down and dwel.

The very accents and aſpirations of truth muſt have their place in the heart of man; the heart is to hold all: not a tittle of truth muſt fall to the ground, our hearts muſt catch it, & keepe it from falling & dying. Power and Love, and Wiſdom, they are accented and aſpirated; *glorious power, infinite wiſdom, love, paſſing knowledge, &c.* Theſe titles & aſpirations, this duſt of gold muſt not be thrown away, but adde to the impreſſion of truth; for 'tis God ſetting al his ſtrength to thruſt things into the heart; 'tis God uſing his beſt ſoul-ſaving art, to get into *Sanctum ſanctorum*. As the heart behaves it ſelf, ſo Divine truth lives or dies in it; as Divine words die or live in the heart, ſo God dies or lives in the world. Much of God dies, when glorious expreſſions make not glorious impreſſions: much God-dying makes much man dying: that God is ſo much dead in *England*, makes ſo many men dead. Man is leſſe then a tittle of truth: yea, the world is leſſe then a title of truth; titles of truth kil'd by the Chriſtian World, kill the

Spretis punctis expirat Anglia.

the Chriſtian World ſo generally at this day. As truth hath apparrel'd it ſelfe, ſo let it go in the world, and live in our hearts; let us not take the leaſt ſpangle from Her attire; Truth, & Wiſdom, and Love, will otherwiſe loſe their dimenſions; and God will loſe the glory of his heights and depths of divine diſpenſations.

The goodneſſe of the heart is, as the words of God make totall impreſſion upon it. 'Tis the beſt heart in which God can beſt read all that he hath ſaid to a tittle; and finde glorious impreſſions, ſuitable to the glorious words, in which he deliver'd himſelfe. How you judge of your hearts I know not, God judges of them, as your breath turnes into his; as yonr ſpirits admire, adore, riſe, and aſcend into Heaven with his. That heart which can read and heare glorious words of Chriſt, and not be anſwerably affected, will never be a glorious chriſtian. Chriſt makes the place of his feet glorious; as he treads in the heart, ſo he makes it glorious; as his Word makes impreſſion, ſo is ſanctification, and no otherwiſe: they that hear and let go divine words of the movingſt forme and force, wil certainly die looſe ſouls.

Men go to reading and hearing the Word with a careleſſe ſpirit, 'tis moſt mens ſinne; all that ſuch get, is judgement; *they eat and drinke judgement*, ſaith the Apoſtle, reſpecting another Ordinance. So theſe heare and read judgement to their ſouls, that is, heart-hardning, and not heart-raiſing. The handling of ſuch a glorious expreſſion as this (though by a weake ſervant of Chriſt) muſt needs have ſet your hearts

something more Heaven ward, had ye heard with such preparation as becomes you. A man findes God in his word, as he seeks him in prayer and no otherwise. Wax receives impression as 'tis prepar'd? *Esther* must fast and pray, and come with her life in her hand to the King, to have a glorious Scepter stretched out unto her. So must we come into the presence of the King of Kings, with much seeking of God and self-judging: with our lives temporall and eternall in our hands, to finde glorious words work gloriously; to have a glorious scepter stretched out from heaven to us a glorious power working in us, in the hearing of glorious things. He that mindes little about what he is going, findes little but the fruit of his sin; he goes away from divine ordinances worse than he came to them; he goes away with a sop; with a heart more poisoned in malice; more hard, dead, and cold; condemned & executed, to wit tortur'd.

I conclude this point with a note of admiration. That God will put glosse upon necessary commodities, such as we cannot be without, and do well, to make them off, is wonderfull. Ye do not use to put varnish upon Bread; that's such a generall necessary dish, that its double and main use to the state of man, sets it off well enough, without any by-things about the dish; Such is the Word of God; 'tis as bread to our soules; of supream use; this, one would thinke, should be enough to set it off with us; and yet because this is not; God paints bread; guilds Loaves and sets them upon the Table to us. *That God will put himself into a passion, to put us; put heaven into his words, to put heaven into our hearts; lets

* P. ts glosse upon the words of eternall life.

wonder

wonder. That Chriſt will let fall his mantle when he aſcends, that we may aſcend too; make his raiſed ſpirit breake forth into glorious raiſed words, to raiſe our ſpirits too! let his Love and Humility be ever before you.

'Tis our great work, Chriſtians, 'tis our great work, to admire God in his Words and Works, in his ſpeaking and doing, how he does ſhape all to a gaining and ſaving end of loſt man.— *Glorious power*: how big-bellied with Heaven are theſe words? what a tranſcendent ſhape have they, to ſave! In what a little can God wrap up much! In what a little, all! In a word, Heaven! in a word, the Heaven of Heavens! In a word, he wraps up glory, infinite glory,— *According to his glorious power*. How ſmilingly doth Heaven looke upon us in this expreſſion! God breaks our glory in your very faces here; can ye ſee ſo much of the world to come, and in this world, & not admire.

The ſeventh SERMON.

COLLOSS. I.11.

——*According to his glorious power, &c.*

ALL Stars are glorious, but ſome are very neer the Sunne, and double in magnitude and glory, and as a Sun in compariſon of other Sars. All diſpenſations of grace are glorious, but ſome exceed in glory; ſo full of Chriſt and glory, that they give a great reſemblance in the heart, of his triumphant ſtate in glory, & ſet the ſoul as in the borders of Heaven, when the body is in the belly of Hel: this is here called *glorious power*, as appeares by the expreſſi-

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ons following —*Unto all patience, and long ſuffering with joyfulneſſe.* He ſpeaks of ſuch an aſſiſting power, as is ſuperiour to all oppoſing power, and makes up of it ſelfe to the ſoule whatſoever the creature could, and much more.

——*According to his glorious power.*

Doct. WE are come now to the ſight of the holy Land: there be glimpſes of Heaven upon Earth; power works glitteringly, and gloriouſly here. *Chriſt hath a glorious dominion in dying man, ſtrengthned with all might according to his loving glorious power, &c.*

Things which give being, give beauty and being, glory and being; *Eſſe, & tale eſſe, & radiatum eſſe, Splendidum eſſe.* Nature hath a power to put forth, and a power to ſhape unto beauty and glory: the earth gives vertue and glory; life & beauty which makes the earth ſuch a glorious foot-ſtool under us; ſo doe the Heavens give influence and glory: the Sun derives not only influence, but its very glory to the Stars, which makes the Heavens ſuch a fruitfull, and ſuch a glorious Canope over us. So doth the Sunne of righteouſneſſe give glory and vertue.—*We are called to glory and vertue. According as his divine power hath given us all things that pertain unto life and godlines, through the knowledge of him that hath called us——to glory and vertue,* 2 Pet. 1. 3. Divine power makes vertue, glory and vertue; that is grace unto a glorious and very Heavenly height, grace unto tranquillity & triumph, let diſadvantages in the world be what they will. He ſpake this to ſufferers; they might think their calling

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to be to nothing but misery, or at least to nothing but naked godlinesse and Gospel-profession, which exposes to much hardship; no, saith he, yee are called to more then naked virtue, then meer conscience according to such Gospel prinples, yee are called to *glory and vertue*, to the participation of such vertue, as will worke gloriously, and never leave working so, let what opposition soever be made, till it rise above all opposition unto all glory.

Divine power workes in order to truth. The promise to us Gentiles is (which stand not in the first and prime relation, no in the highest sphear of love) rest, yea *glorious rest*; dispensations so rich as to rise unto glory, joy, and triumph, as their rest above is. *And in that day there shall be a roote of* Jesse *stand for an Ensigne of the people, to it shall the Gentiles seeke, and his rest shall be glorious: glory*, saith the Originall, (*i.e.*) a rest so glorious, as shal be very neer that glory which is above. He shall quiet guilty conscience, and crowne it; sprinkle it, and adorne it; he shall give a spirit of Peace, and a spirit of Triumph; *a glorious rest*, a rest next to that above, where there is no restlessnesse, nor any thing wanting that may make the soul fully happy. The promise is, a Lord, and *a glorious Lord*; streams, yea, *Rivers, broad Rivers. But there the glorious Lord wil be unto us a place of broad Rivers and streames, &c.* The expressions note divine power working gloriously, in the Kingdome of grace; raising grace here under the Gospel to a glorious height; a power setting the soul in heaven, the body being in earth, the soul in glory, though the body in shame. These Isa. 33.21.

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are the words of promise: now the worke of power is to make words of promise words of truth; to accomplish truth; to give full being to all that God hath said, that not a tittle fall to the ground. Power works gloriously necessarily, as engaged by promise.

2. Divine power works in order to dignity and majesty, as well as in order to truth. Christ hath a Kingdome and a throne here, as well as above, and Kingdomes and thrones must not only have power *simpliciter*, but power *ornate*, not onely a power which is absolutely necessary to uphold the being of such a thing, but power also to adorn, dignifie, and felicitate such a being upheld. Kings and Kingdoms have a power unto glory, as well as a power unto life and livelyhood. *I will fasten him as a naile in a sure place, and he shall be for a glorious throne unto his Fathers house, Isa.* 22.23. Power works in order to state, as well as in order to truth, —*He shall be for a glorious throne.* We are Kings, and therefore must necessarily have power *ornate*, power gloriously working in us; grace, and grace unto glory; being, and triumphing: There is being in Christ, and triumphing in Christ; triumphing, is glorious power, and this necessarily belongs to a crown, a Kingdom.

3. Power works in Order to expresse words, and to types and shadows; it doth in the new house, as it did in the old, and more. They had presence; filling presence, glorious filling presence. The glory of the Lord filled that house, so doth this; power works thus still; presence, filling presence and glorious filling presence; there is

grace,

grace, riches of grace, and exceeding riches; an inheritance, riches of inheritance, and riches of glory, and all in the Saints——*That you may know what is the hope of his calling, and what the riches of the glory, of his inheritance in the Saints Ephe.* 1. They had ayd, and glorious ayd, under the old Covenant, power and glorious power, ſo have we: and much more: our Miniſtration doth *exceed in glory*, ſaith the Apoſtle, by how much neerer all glory then they. Power workes and wil work ſtil more and more glorious within and without as the chriſtian world draws nearer and nearer full glory, as all things worke ſtrongeſt neareſt their ſpring and riſe. Power works gloriouſly now, but it will work far more gloriouſly every day then other; the Moon will become a Sun, and the Sun ſevenfold more glorious then now it is.

Power workes in order to its owne abſolute nature. Nothing is too hard for Divine power; 4.
it will work like it ſelf in any thing; in any ſubject, in any place, under any diſadvantage, twill make barren joyfull, baniſhed joyfull, 'twil make Heaven in a Furnace, Heaven in Hel, *Steven* found it ſo; 'twil work gloriouſly in Heaven, 'twil worke gloriouſly in Earth, in Duſt; 'twil worke gloriouſly in man, in beaſt, in any treature; 'twil make man Almighty, women, children, any as it liſts: It's abſolute, and workes ſo; it can do any thing, and doth ſo; it can work gloriouſly in a dunghill, and works as it can; puts forth according to its ſupreame, and glorious nature. 'Tis ſaid of Chriſt that he *manifeſted forth his glory* when he did that firſt miracle

of

of turning the water into wine: there he wrought and put forth as he was; glorious power then began to work; according to its own absolute and glorious nature. As every thing doth, and will necessarily work, according to its owne nature; what glory any flower hath closed up in its nature, and within its own bud, it will put forth. The result of all is this, power works gloriously, necessarily, naturally; in a way of grace, and engaged providence, and not gloriously in a way of miracle now under the Gospel.

So much to be had, and so little enjoyed, makes me wonder and grieve: grace communicable, and grace unto glory, and yet men have no grace; Heaven communicable, and yet men in Hell; glory communicable, and yet many in sin, in shame; how comes this? *England* is rich, and yet many beggars and tatter'd Creatures, neither food nor clothing: is all well ordered? Doth every one work hard? were every one diligent, might they not live well in *England*? Is there not plenty of bread, plenty of clothing? fine bread, glorious apparrel? heaven drops, and it drops fatnes, why are your souls so lean? in your fathers house is bread enough; feasting, banqueting, junketting, glorious dishes in wisdoms house, how is it that you have nothing? Not enough to hold life and soul together? Power works gloriously, you feele none; under the power of sin, as if there were no power of God at all working in the world.

Sinners, the first thing that I have to tell you from this point is that, you are wholly without excuse. There is power enough working to subdue the strongest lust, what then can you plead?

Will

Will not *glorious power* lead captivitie captive? Kill killing ſins? Men ſin and lay it upon their weakneſſe, and ſo reſt and rub on? ah Lord! What a life is this, God will judge you, and lay it upon your wickedneſſe; is not *glorious power* able to releive in any ſtate? Weakneſſe becomes wickedneſſe, as it is reſted in, and pleaded for: a ſoul given to ſhifting hath no minde to leave his ſin, there is no damning temper but this. This is one principle that ſprings from this point, there muſt be no pleading for ſin; no not for any ſin, though never ſo great and ſtrong, the remedy is ſo ready, ſo gloriouſly all ſufficient.

A ſecond principle that ſprings from this point, is this, *That ſinne hath its notorious aggravation:* how great is that ſin which is committed under the neglect of *glorious power*! Within the reach of a *glorious arm!* God doth number ſin, and meaſure ſin, he gives it a name, and a proper name: ſin and ſuch a ſin, he cals it by its kinde, and by its colour, Scarlet and Crimſon. As there is a *glorious power*, ſo there be glorious ſins, *Splendida peccata*, ſkarlet crimſon ſins, and theſe are ſuch as are committed againſt glorious means, glorious light, grace, and aide. Sin is aggravated but from one ſtander by, but he is more then all, more then a thouſand witneſſes.

Who did hear? Who did ſee? Who did accuſe? Who did grieve? Who would have relieved? What power had his to relieve? So will God plead with poor ſinners; ſo will he circumſtance, and take the demenſion of your ſins; theſe little daſhes and ſtrokes by the firſt line will draw it forth to a great breadth, and make it

look

look very broad, black, and bloudy; the ground-work, and first draught thus fill'd up, will make the face of sin looke very ugly. Sinners you sin under observation: yea, that's not all, you sinne under aggravation, this will bring condemnation, the condemnation, *This is the condemnation that light is come into the world; &c.* Power, *glorious power*, works in the world, and yet men lie in their sins.

Vse. At what height you sin sinners, at that height you will perish. Power that workes gloriously to save, will work to condemn, if neglected; if it cannot get the first end, it will get the second; God never loseth all by any man. All? He never loseth any thing: at what rate he workes he will be paid; or pay himself. Power keeps at its height, if it be mighty and glorious to save, and yet cannot, because rejected, 'twill be mighty and glorious to condemn and not to be evaded. Power can right it selfe, and keepe up its glory at a pinch though sinners cannot.

Lets here a little admire the misery of men that lie in their sins, from the point in hand. What work will glorious power make when set against a man, against a worme, and no man: against a sinner, a Creature worse then a worm, one that hath not so much, as the simplicitie of its being, to shelter it, as a worm hath; glorious power, it will work wonders to make you miserable, 'twill turne it selfe into a hand, a deadly hand, writing sin in the wall still whereseoever yee become; 'twill make sinne *ever before you.* My sinne is ever *before me*, saith *David.* If it can do so in reference to a childe of God,

God, much more wil it in reference to a wicked man: power 'twil give ſin a ſhape, a ſtaring ghaſtly ſhape, that ſhall ſtare you in the face, where ever yee are, or go, as ſome pictures very artificially drawne, wil look upon one which way ſoever one goes. Power, 'twil make ſin never to look off you, nor you never be able to look off it: *glorious power*, 'twil turn ſin into a ghoſt, and make it haunt you up and down the world, from *Eden*, to the Land of *Nod*, from Eaſt to Weſt, and weary you of your Lives.

Glorious power wil bring judgement to your doors; Hel, home; 'til ſet your Coffin, your black bearers ready at your heels, and make your conſcience tell you as he did *Ananias*, they are at the door which are ready to carry you to your long home, *'twill make your ſin finde you out*; it wil turn your ſin into a Bloudhound, and make it finde you out whereſoever you be, and pull you by the throat. — *Your ſins ſhall find you out*, ſaith he to the *Reubenites*; *glorious power* wil pull you down if your neſt were in the Starres; 'twil fetch you up, if you were in the bottome of the deep. *Glorious power* can make a Purſivant to finde you, and fetch you, from the ends of the Earth to judgement, and to your place. *Glorious power* can put you into darknes, into utter darkneſſe, *into blacknieſſe and darkeneſſe*, as *Iude* ſpeaks, into exquiſite darkneſſe, & yet where you ſhal ſee exquiſitely, to wit, ſpirits which here you cannot do, damned ſpirits; ſpirits burnt black with everlaſting burning; ſpirits, *flaming ſpirits*, ſpirits all a fire, burned and burning, ſucking in, and breathing forth in one anothers face nothing but

fire, unquenchable fire.

Glorious power can put you into darkneſſe (yea) under darkneſſe; they are reſerved *under darkneſſe*, ſaith *Iude*. *Glorious power* can bundle up you, and bundle up darkneſſe, and put one bundle upon another, and put you under-moſt, under all the weight of Hell: Chriſt can put all the weight of Hell upon one curſed ſpirit. *Glorious power* can caſt you into the bottome of the bottomleſſe pit, and chain you there with everlaſting chains. *Reſerved in everlaſting chaines, under darkneſſe, unto the judgement of the great day* ſaith *Iude*. Theſe things, ſinners, have I ſpoken that you may dread *glorious power*, ſeeing you will not love it, and ſeek out to be ſaved by it.

4. A fourth principle which ſprings out of this point, and which concerneth us all, is, *That our condition is very advanceable*. Power works gloriouſly, you may live, very near Heaven, as well as very far off, if you will, you may ſee the holy Land, you may eate cluſters of the fruit of the Country above. As you order things you may live in Heaven or Hell here. Chriſtians, I have a high queſtion to aske you, How near Heaven do you live? Do you ſee it? Do you feele it? Did you ever? Have you any bunches of the fruit of the holy Land? The ſpirit of God is in you, but is the ſpirit of glory, and of God in you? You have grace, but have you grace and peace? You may have grace and peace, but are theſe multiplied, as the Apoſtle ſpeaks, to a glorious height? Doth a glorious ſpirit and power dwell and work in you? *My Dove which art in the cleft of the Rock* (ſaith Chriſt) *let me ſee thy countenance, and*

and hear thy voyce, &c. So say I to you Christians which are in desolate conditions mourning amongst rocks, & hard-ship like doves, let me see your countenance, let me hear your voyce, what is your peace, your joy, your love, your hope? All these are the rayes and beams of a *glorious power.*

I have none sayes one, I never had sayes another, I doubt whether ever I shall sayes another; this last I like worst; for surely he is furthest off from the blessing of *glorious power.* There be but two things that I know which hinder power from working gloriously, glorfyingly in the soul, and they are sin loved & unbelief, I wil insist upon these a little, because I would have those that mourn, comforted; all that belong to Heaven, in Heaven. From sin no man can cease, but cease love to sin, if yee would have a Heaven upon Earth, a *glorious power* and presence of God in you. Render your spirits free to God, let them not be insnar'd with any lust, such intanglement spoiles your glory, kills a glorious working spirit and power in you. Set wide open your hearts, those everlasting doors to the King of Glory, and only, to the King of Glory, and the King of Glory in much glory wil come in; a glorious Throne wil he erect in your souls. Pure hearts see the face of God; impure, only the black back-parts of God. Blessed are the pure in heart, they see God. The heart is pure as love is pure, love is pure as it goes all to Christ, to him that is all pure, As love goes all to Christ, so it turnes all into Heaven, in the heart; *into glorious presence.* All our work should be, to be disingaging our hearts still from all here;

Heaven comes into the heart as Earth goes out, the heart ſees God as it purifies it ſelf. *Bleſſed are the pure in heart, for they ſhall ſee God.* Purity makes capacity of Heaven; a clean heart is Chriſts moſt intimate Companion, he ſpreds open his glory in this Boſome.

The holyeſt men have alwayes had the moſt glorious viſions as *Daniel* and *Iob*. God chuſes his place to make Heaven; hee makes Heaven above; in *Jeruſalem* that is above: in ſouls that are above, above the vanities of this World, in love and deſire, he makes a Heaven. *Moſes* is led up to a Mount to ſee *Canaan*; Chriſt upon a mount had his glorious transfiguration; he had his Heaven upon a mount. Love muſt mount above all theſe low things, ere the ſoule can ſee Heaven; enjoy *glorious preſence*. You cannot lye along upon earth, and ſee the Heaven of Heavens; you may lie along upon earth, and ſee earthly Heavens, that muſt paſſe away. Sin loved and the ſoul chuſes his Heaven here; no man ſhall have two Heavens, two Heavens that differ *ſpecie*. Power will not work glorioufly in that heart that works filthily. A man may ſee Hell in his ſin, but ſhall never ſee Heaven. It falls out unhappily ſtill with man, when he goes about to make a Heaven here, when he ſets love at work to take her fortune, to make her glory and felicity here below as ſhe can; this checks the working of a *glorious power* in any heart, and ſets it aworking another way, to whip the man with vexation of ſpirit, for ſeeking Heaven in Earth, in glorious vanities.

So far as the heart is unmortified, 'tis not ſim-

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ple with God; ſimplicity is an abſolute requiſite, to make capacity of a glorious working power in the ſoul. God deſcended like a Dove, upon a Dove; ſweetly & gloriouſly, upon him in whoſe mouth was no guile. A heart & a heart, has none of Gods heart. God never proclaims himſelf well-pleaſed in that heart, which makes not him his pleaſure. Divine power works not gloriouſly, where the heart works baſely: An hypocrite has leaſt of Heaven of any man, and moſt of Hell.

As men draw neer to God, ſo they ſee him; neer to him in quality, and neer to him in duty; Wee ſee heaven beſt upon our knees. As we glorifie God, ſo he glorifies us. When we open our mouths wide, he gives us great things, filling things; when we beg for flaggons, we are ſtay'd with them. At the throne of grace, we finde grace, grace in glory; Heaven at Gods feet; when moſt in his preſence, moſt in Heaven. A man muſt go to Heaven to finde Heaven: a man muſt live in Heaven, to have Heaven live in him. Much going to Heaven, brings Heaven at laſt downe along with one. Things do work beſt in their own element; power works moſt gloriouſly in Heaven; the neerer the heart comes to Heaven in ſimplicity, in purity, in pure qualities and habits, in pure acts and exerciſe, the more glorious doth power work in the ſoule ſtill.

Unbelief is another hinderance of a glorious working power. *Said I not if yee would believe, yee ſhould ſee the glory of God?* ſaith Chriſt. *By faith* Enoch *was tranſlated.* Soule tranſlations, ſoul liftings up, ſoul raptures are in faith, in the ſtrong exerciſe of faith. As we kiſſe, we are

kissed. As we embrace, we are embraced. *I am my welbeloveds : and my welbeloved is mine.* An act of faith, and then an act of recompence, an act of joy. An act of trust, and then an act of return. *I am my welbeloveds, and my welbeloved is mine.* This is power working, and then glorifying its own worke in the heart. 'Tis the soules going out to Christ like *Zacchæus*, & then bringing Christ home with him, and after this follows feasting and joy, and giving away any thing, whilest he is enjoy'd, that is all. Things work as they are in sight; 'tis so in the body, 'tis so in the soul. Faith sees glorified Christ in sight, glorified Christ in sight, makes glorious worke in the heart: *In whom though now yee see him not, yet believing, yee rejoyce with joy unspeakeable and full of glory.*——In whom though now yee see him not; that is, bodily : *but believing*, that is, seeing him soulely. As our soul vision is, so is our souls state, for joy, or grief, shame or glory. If the soule can see light in the countenance of Christ, t'ath joy, glory, Heaven as full as it can hold; if nothing but darkness, t'ath nothing but grief. As ye believe, so is your Heaven or Hell.

With a note of admiration, I will conclude this point. Christians admire love that makes two Heavens for such as are worthy of none. Is it not enough that power works gloriously above, but must it work so here too? *I am not worthy, that thou shouldst come under my roofe*, said he, and yet Christ was not then in state; that Christ in state, in glory, should come under such a roof, such a rotten roofe, as ours here is! That light should arise in darknes, took the Psalmist

much

much: That glorious light should arise in a poor derk soul, *glorious power* in a poor over-born sin full soul, should wonderfully affect us, and set us into holy admiration! *If a man die, shall he live again?* said *Iob*. Thus much took him. How much more then should this. If a man live, shall he live again? If a man have a heaven here, shall he have another hereafter. If a man have glory here, shall hee have glory againe? shall he have glory upon glory? *be cloathed upon?* Out of Heaven into Heaven? shall he passe from glory to glory by the spirit and power of God.

Christians, what a King of glory do we wait upon! Bed-chamber, Dining-room, glorious: yea, Hall and Out-rooms, which border upon Hell, *glorious*: power workes gloriously in a house not made with hands; yea, and in a house made with hands, with earthen hands, and earthen feet. Power works gloriously in earth, forms an earthen Vessell unto glory, forms glory unto it, in it, puts glory in the earthen Vessel, and then puts the earthen Vessel into glory. *The Queens daughter is all glorious*, indeed: glorious within, without; glorious hereafter, yea, glorious here. It lies upon you Christians, admiringly to speak and talk of these things. *They shall speak of the glory of thy Kingdom, and talke of thy Power, &c.* *Psal.* 145. 11. Yea, not only admire it, but draw comfort from it, according to all your fears and distresses. What can ye want, which *glorious power* cannot help you to? What is it that Heaven cannot make up? Suck this Honey-comb your selves, I only can put it into your hand. Time calls me away.

The eighth SERMON.

COLLOSS. I. 11.

——Unto all patience.

YOu have a hint here, what is the ſtate of a Chriſtian in this World, a ſtate that needs a bearing, a very bearing frame of heart: patience, all patience; if there by any thing more then this, and beyond this in long-ſuffering, it needs this too. *Strengthened with all might, according to his glorious power* [*unto all patience*] *and long ſuffering with joyfulneſſe.*

I take theſe two latter expreſſions to be *Synonimicall*, or very neer it; the one explaining the other. *All patience is long ſuffering with joy: long-ſuffering with joy is all patience.* What difference they have [I think] is *Secundum intra & extra*, and ſo I ſhall proſecute them. *All patience* notes the habit; *long-ſuffering with joy*, notes the exerciſe. The one notes the grace of patience in its formality; the other, in its uſe; in its higheſt uſe, as the other notes it, in its fulleſt *eſſe*, and ſtrongeſt habit; for long ſuffering with joy, is patience in its higheſt and furtheſt uſe. Varying and redoubling of expreſſion is to reach things throughly; and to hold them out moſt effectually; 'twill be our beſt way therefore (I judge) to go after the Holy Ghoſt ſtep by ſtep, word for word; in this way we ſhall tread ſureſt, and be likely to finde moſt, touching the nature of this needfull grace of patience.

First

First, therefore of *patience*; then of all patience some thing shall be said, as God shall give assistance. *Patience is a holy behaviour in affliction*; 'Tis *virtus versata circa adversa*. A grace that keeps man gracious, in all conditions; good in a bad condition; holy against all disadvantages of holinesses, within or without. Man is a creature since his fall full of wants, and as full of disquiet, and this turns all wants into sinnes and miseries: he is a creature beside the rule; and his punishment for this, keeps him beside the rule through disquiet, and so renders man totally miserable; miserable without any felicity, or hope of felicity: this is the gall of bitternesse, which patience takes away. *Definitio.*

Patience takes away the sinne of misery; the misery of misery; the afflicting strength of misery; the sting and teeth of every affliction; the malignity of every cup of trembling: the unhappines of every sad condition, and makes a felicity in misery. 'Tis *rectitudo animi sub statu infælici*. A rectitude of mind, under a crosse & crooked condition: A heart moving by the word of God, when whipt by the hand of God. Tis *Ionah* praying in the Whales belly: 'tis Heaven made by divine art, in the belly of Hell; this is patience.

Patience is a soul enjoying it self in every condition, when nothing else. There is more truth in the understanding, then power of truth in the heart: therefore is man though very knowing, yet very unruly, when all suits not to his Will; hence 'tis that the soul can hardly enjoy it selfe, when it cannot enjoy all it would. Dispossession of the creature, makes dispossession of the soule; *Anima in omni semetipsa fruens.*

man

man in want, distracted; not *compos facultatis*, because not *compos facultatum*: not master of wit, because not master of wealth: the man is no man, because not such a man: the man hath nothing: because not such a thing: because no children, no life; as one dead; would be dead: let me have this or that, or let me dye: let me not have my soul, if I may not have this or that which my soul desires. This is vanity, grown up to maturity, and turned into vexation of spirit, which patience cures. Patience is a soul still enioying it selfe, when nothing else——*In your patience possesse your souls.* Patience helps a man to his soul again, that is to the enjoyment of his soul, and of himselfe, when all is gone. 'Tis a Christian *semper Idem*, one that is the same in sanctity in the greatest poverty, as in the greatest prosperity: the same in all holy and sweet frame of spirit in the greatest affliction, as in the greatest advancement: 'tis one blessing, God giving, and doing the like, when taking away: 'tis one that has all, having God, when *Esau* is comming to take away all.——*I have all*, saith *Jacob*, in a very sad condition.

Est aequanimitas facta.

Patience, 'tis an even Sea in all winds; a serene soul in all weathers. A threed even spun, with every wheel of providence: 'tis a soul above extreams; neither in excesse, nor in defect; neither over-sensible, nor under-sensible of any affliction: neither without tears, nor without hope: neither murmuring, nor presuming: neither despising chastisement, nor fainting when corrected. Affected with all; cast down with nothing. Quiet, when tost'd, very quiet while extreamly

extreamity toſſed, expecting his *ſalvation*, ſalvation from God when none can be had from man. Patience is not ſtupidity; an inſenſibility of ſoul under Gods hand; that's a block, a ſtone, a *Nabal*, not a patient man. Patience is not a mute drooping, a ſullen, ſilent, ſoul-ſinking, and conſuming under adverſity; this is deſpair; this is ſoul-vitality ſpent; the marrow of the bones dried up. Patience is *virtus in medio*, a vertue between theſe two extreames; a ſoul ſenſible of one hand upon him, and of another under him; a ſoul ſenſible of a rod and a ſtaffe; and ſo very quiet and very comfortable in a very low condition: *as having nothing, and yet poſſeſſing all things*: this is patience.

Patience, 'tis a divine power, a holy ſubjugating power working in the ſoul, rendring all afflictions ſtill born. God may ſay what he will, do what he will, and a patient ſoul charges God with nothing. If a reaſonable creature be called dog, uſed like a dog, yet patience will not let this dog bark, nor flee out, but call him Lord, which calls her dog —— and *ſhee ſaid, truth Lord*, the dogs eat of the crumbs, &c. *Mat.* 15. 17. Patience gives ſweet language for ſowre, to God and man: *being reviled, reviles not againe*: *being defamed, intreats*. God has the day in a patient ſoul: he may uſe his tongue or his hand how he will: a patient heart is dumbe, and anſwers not again. Paſſion ſaith, I do well to be angry; but Patience ſaith, I do well to lay my hand on my mouth: *I have ſpoken once, but I will ſpeak no more: it is thy doing*. Patience takes all well at Gods hands, ſhe loves him ſo dearly.

Eſt vis ſacra ſubjugans.

Pati-

Patience can give no ill language, how ill soever it goes with her friend in whose house she dwels. Patience is a silent laying down all at Gods feet: 'tis a Christian proclaiming freedom to Christ, to do his own will with him and his, in love. Patience was never known to put any other limitation upon the Almighty. Make mee childlesse, make mee husbandlesse, wivelesse, penylesse, any thing, so thou do it in love to my soule saith Patience. *'Tis the Lord, let him do what he will* saith that patient man. God has freedom proclaimed him, to do what hee will with a patient man; nothing shall be retorted upon him. Patience can be in honour, in disgrace, high or low at Gods dispose, and be contented. A patient man can live; can die, and see advantage in either: to live, Christ; to die, more Christ, the greatest gain of all: he can see gain in all that God does; gain in sicknesse, gain in disgrace, gain in losse; the greatest gain in the greatest losse; soul-gaine, in bodily losse; and therefore can patience speak of evils as good, of bitters as very sweet. Patience can kisse a rod; kisse one that looks frowningly, which every one cannot do.

Tis sacra requies.

Patience, 'tis a soul at rest. A soule daily at rest in God. Wives gone, substance gone, house plundered, *Ziklag* burnt, all mourning, many murmuring, ready to stoning and killing of *David*, and yet he makes up all in God and is at rest; this is patience. Patience, 'tis *Jacob* sleeping heartily upon a stone; a heart at rest in hardships: 'tis a poor widow cheerfully giving and obeying a Prophet, though but a little Meal in the Barrell,

nor

nor but a little Oyl in the cruse: 'tis one cheerfully going to eat her last provision and die: 'tis one quiety going up to take a view of *Canaan* and dye at the door making death, life; Christ, *Canaan*. 'Tis one going to sacrifice an only Son, with a—*God will provide*: Patience can speak no worse divinity, in the greatest strait: 'Tis one breathing out a soul at rest, in the face of the cruelst misery; *Not my will, but thy will be done.* If this Cup may not passe, let my bloud passe; if this cause cannot live, without I die, let me die: let money go, let limbs go, let heart-bloud go that Christ may stay, the Will of Christ may be done. *Let the will of the Lord be done*, this is a patient mans *Amen*. All runs into this, *That patience, is a holy behaviour in affliction.*

In short, patience hath three things in it, 1. Passion subdued, 2. The soule quieted, 3. Expectation and waiting for good. A heart plain'd and made even with its condition, neither higher nor lower; a heart still, and taking all wel; a heart expecting of, and waiting for what is needed, and Christ hath promised; this is a patient soul. *Resumptio.*

Patience presupposes a state of grace, a rich state of grace; for 'tis the cream of many vertues, the result of many graces combining: 'tis *virtutum virtus*, a good child of good parents. 'Tis *virtus a virtutibus derivata* *, a pleasant branch from many roots under ground. Patience presupposes an understanding full of the best light; the soul is argued, not beaten quiet as you beat a dog. *Thou speakest like a foolish woman*, saith he, *shall I receive this, and not that at Gods hand?* He argues his soul quiet. Folly wrangles,—*Thou* 1.

* Therefore called *virtus imperfecta* by the Moralist.

speakest

ſpeakeſt like a fooliſh woman. A fooſle was never a patient perſon; he cannot argue with his heart, nor hold forth convincing, ſatisfying principles. Cleere divine light ſwayes, and keeps downe all inſurrection in a depraved ſtate.

2. Patience preſuppoſes a divine underſtanding, and a *Divine will*; that is, a wil ſubdued: where there is a ſtubborn will, there is not, nor cannot be a patient heart: every high thought is brought into ſubjection, ere the heart becomes patient. A proud heart reſiſts, and is reſiſted; this is *duro durum*, flint to flint, fire to fire, man hot and God hot; no patience nor quiet in this ſoul, nor can be. High things made low; rough, plaine; a proud heart, humble; then followes patience. Patience has a humble, meek, mother as any holy child in the ſoule; therefore is meekenſſe (in a promiſcuous way of ſpeaking) put for patience, whereas it is indeed the mother of patience according to that expreſſion, ——*Patient abiding of the meeke, &c.* A meeke heart makes patient abiding the will of God. The wil ſubdued the heart humble, and the man wil ſtay Gods leiſure for any thing.

3. Patience preſuppoſes faith; *knowing that the tryall of your faith worketh patience*, ſaith the Apoſtle. Patience 'tis a Dove fleeing to & again in a deluge, and then reſting the ſoale of her foot in the Ark: 'tis a ſpirit toſs'd and tumbled within it ſelfe, and then reſts in Chriſt by faith, waiting what hee wil ſay and do; therefore 'tis ſaid, *that tribulation workes patience*; becauſe tribulation when ſtrong, worketh the ſoul off from all thinhs here, and puts a man upon the exer-

ciſe

cise of faith in Christ for relief, and so sets the soule to expect and wait for good from God, when it can find none anywhere else. Before tribulation comes, a man usually does not exercise faith, because he hath wherewithall within his own reach to bear up himself, and so thinks he is patient, when indeed he is not; but one calm, in a calm; whereas patience properly is one calm in a storm; a heart quiet, waiting and expecting good, when it can feel nothing but evill, nor see nothing but a naked Word of God.

Patience presupposes faith, *and hope* too; 4
therefore is patience called, *patience of hope*: 'tis the result in the heart, of the exercise of both these; 'tis the blessing of faith and hope, 'tis the rest, quiet expectation, which the acting of these graces raises, wherby the soul is as if it had all it wants. As the soul in extremity stayes it self upon truth, so 'tis believing; as it expects accomplishment of truth, so it rises to hope: as it waits for what it expects, so it rises higher, and this act of the soul is properly called patience. The soul at this height is miserable, as if not miserable, as he useth the phrase about marriage, married as if not married, possessing as if not possessing; This soul doth not possesse, and yet is as if he did possesse, he hath little, and yet is as if he had all.

Patience presupposeth love, *charity suffereth* 5
long, saith the Apostle, it indures all things; love represents every thing to view, lovely; all that God doth, and all that man doth: things thus represented, the heart, cannot swell nor sowre it self with its own thoughts: love renders every person and every thing fragrant, the veriest dung-

dunghill fragrant; when every thing smels sweet to the soul; the soul keeps it self sweet: *Love thinks no evill*; thinking evil makes evil passion; as the soule is possessed of things, so it works within it self; as the heart works within it self, so it makes passion still, good or bad.

Vse. I have shewed you what patience is, and of what honourable house it comes; I wil now make some use of all: I have (as you see) opened unto you a grace of graces, and in a time of times: a time wherein it was never more needed since we knew time: Christ is taking away our deer earthly enjoyments, servant from Master, childe from parents, husband from wife, soule from body; he is setting every relation a bleeding, one in the bosome of another: this calls loud for patience.

God seems to be dealing with *England* as with *Job*; yea with every good man in *England* as with *Job*; he seemes to be as one resolved to try us all to the quick in Country, and City; to bring us to a morsell of Bread; to strip us of all (which God knows *England* hath abused) and to set us upon a dunghil, licking our wounds; to take away all, and then to set us in the want of all, to complain for pitty to them that wil shew none, but pour Vinegar into our wounds, when wee cry for mercy. Ah Christians! Will not such a condition call for patience? All in action now cals for nothing but patience; all in view now cals for nothing but patience: What a double miserable man is that, which lives in *England* now without patience! And yet Lord how much do I see it wanting everywhere!

I see an evil springing up in these evil Times, which will spoil us all, if God prevent it not, and that is impatience: activity degenerates into impatience; forward men can bear no check from providence, the most forward men, are become the most froward men: we set our mercies a day (which is more then we can answer) and because God doth not observe our limitation, we flee out in heart and tongue fearfully. 1. I am wearie of this City to hear the murmuring and impatience that is in it. The Country looks upon the City, the City looks upon the Parliament, the Parliament looks one upon another; Commons upon Lords, Lords upon Commons, all upon the King, and all look short of the King of Kings; this God saw right wel, the fruit of it is upon us; we have lost much mercy this way, and now are at murmuring hard that we may lose all, relieving presence in the Wilderness, and *Canaan* too. Wil murmuring and impatience ever bring us into that *Canaan* we hope for? Christians you fear the King, you fear th: Cavaliers, you fear Commanders, you fear the Parliament, I tell you my heart, I am more afraid of you, of your unbelief, of your impatience, that this will prove a City spoiling, a Kingdom spoiling evil above all.

I wil give you some principles of patience, respecting our state and condition, as things now stand and go with us, which is the best service (I think) I can do you. The first principle is this, *God takes time to administer to publike bodies. England* hath been a long time polluting her self, and this not with a low, but with a very high 1

hand, God is going gently to repeat over all, and wil you not give him time? 'Tis but Justice to allow much time to one that is to repeat much. What hath been the course of the publike, for this twenty yeers together, you have forgotten: what hath been your course for twenty, forty, fifty yeers, for these hundred yeers, since we and our fathers have enjoyed the Gospel, you have forgotten: how cold, how formalizing, how careless in your Families, how excessive and abusive of the creature, how bowel-lesse and mercilesse; who can reckon up how you have ordered your time and talents? God can, but he must have time: will you trust much worke upon God, and not give him time to go through with it? God takes time to administer Justice: he was forty yeers telling *Israel* how they grieved him by their murmuring: you would think much if he should be so long a telling *England* of her present murmuring. So afterwards he took eight yeers, and then eighteen yeers, and then twenty yeers, to tell *Israel* what they did under their Judges; and then seventy yeers to tell *Israel* what they did under their Kings: not any publike Body that I know of in the Scripture, but when God hath come to administer Justice to it, he hath taken some yeers to do it. Great houses that have many rooms in them, and these very foul, cannot be swept presently.

Secondly, as God takes time to administer Justice to publike Bodies, so he takes time to administer mercy to publik Bodies. The Tabernacle was long a raising; the first Temple which was to exceed that, longer; the second Temple which

which was to exceed that, much longer; the third, which is to exceed all, longest of all. The Tent, or Tabernacle, which was but small (I judge) was a year a making: the first Temple, seven yeers: the second Temple, forty and six yeers. If this had any typicall signification (as I believe it had) it might well point at this, That a publike house for Christ, under the Gospell, would be long a raising; I mean, A Worship suitable to Gods Will, born up by publike Authority. According to what way God will dispence himself, 'tis justice and duty to wait for him: I find not one hint in Scripture, of sudden raising this last house. You shew your selves ignorant men, you erre, not knowing the Scriptures, which are impatient because travelling *England* is not delivered in an hour, in a yeer. We have scarce travelled so long yet, as the Tabernacle was a building; sure I am, not so long as the first Temple was a building; there is no ground therefore of impatience, who have more noble things in hand. The Sun rises more and more; and so must up to the perfect day; this is the order that Christ will proceed in, to bring full mercy into the world: will you be impatient that the sun rises no faster? that he is not at the Meridian as soon as the day dawns?

A second Principle is this; *God doth fit for favours, and then* gives them: he doth hew stones for this last Temple. We are a generation low in spirit, and yet impatient that we have not hight things. Do you give children & fools what they desire? do you not instruct and discipline, and then give? yea and then too, what in your

wiſdom you know good. We are utterly below high things, afraid of full mercies: is it not the fear of ſome, That the Puritan faction (as they call them) wil be too ſtrong? the diſcipline of the Goſpel too ſtrict? our ſpirits are baſe to God, & yet we wonder that noble things are not given unto us. Do not men play with their light? prefer policy to truth? Judge that Chriſt may wear a party coloured coat, mans wiſdom mixt with Gods? our own inventions and truth weaved together? Tel me the beſt of you all, which are ſo impatient for reformation, which amongſt you all doth deal ſo fairly with your light, and ſo ſimply with your conſcience, as to render your ſelves capable of ſo great a good, as you ſeem to wrangle for? Let things go how they wil, you can ſtil ſhuffle along; is not a ſhuffling cõdition fit for a ſhuffling ſpirit? God walks to you as you walk to him, & yet you are impatient: he cuts you out a condition with his Sword, ſutable to your hearts; he ſees what conſciences you have, that you ſtick at nothing. why ſhould he remove what you can ſwallow? Why ſhould you think much to live upon Husks if you can eat Husks? when I look upon that cold neutrall, indifferent ſpirit, that is, in Engliſh Chriſtians generally; I wonder to heare any complain, that their beſt mercies are ſo long a coming. You impatiently talk of the Parliament, of the Army, of this and that one is this and another is that, and therfore your miſery lives, your mercies linger, & you die: I tell you, 'tis *Englands* neutrality, that hath brought her to this ſtate, that keeps her in this ſtate, that wil ſpend her, and end her with bleeding, if any thing do.

A third principle is this, *Inferiour agents are all over-ruled*; *Iudas* and his bloudy crew, move by a supreme Councell, they could not else have done to Christ what they did, and so Christ told them. Providence orders all agents and actions, to her own end; not to such an end, proposed by such a man: if love be in the brest of the first agent, 'tis no matter how all other agents act, you are to conclude they act wel still, though you cannot see it: no heart could be impatient, or wrangle, if this principle were but wel swallowed. Actions and agents may move very strangely in our view, and yet very orderly to the greatest good, as their supernaturall end. I would ask any impatient soul but this, What is in the brest of God respecting our cause? love, or not love? if you judge love to be in God to our cause, beleeve that all agents & actions are ordered by it, and wil bring forth in Gods time, a blessed end. 3

A fourth principle is this, *The imployment of War is a new thing to* England: a councel of War and a councel of State, are two things: Experience, make[illegible]xpertnesse; 'tis weaknesse not expert: every one doth not know how to stick a Hog to the heart at one thrust, such must have the liberty to thrust again, and 'tis wel if they kill him at last. Would you have men old Souldiers, which never saw the field before? let any Chronicle produce braver courage and carriage by young beginners, then ours have hitherto shewn, both at *Keynton* and *Brainford*? Passion makes us look over, what God doth by us and for us. 4

5 A fifth Principle is this, *Gods Providence makes no mans improvidence.* God wee ſee is by ſo much the more watchfull, that wee are unskilfull; Have wee cauſe then to be impatient? did not Gods providence make up our improvidence at *Brainford?* Could ſo many elſe have beene kept, from comming to the gates of your City, by ſo few? and ſo unarmed? our men wanted powder and ſhot, and our God ſhot off for them, and for us, or elſe certainly we had had their Cannon thundering about our Ears, for a Sabbath Peal. Many advantages we have given them, but they are curſt to the adverſary, they do not thrive with them; they labour in the very fire, and blaſt themſelves upon the top of their beſt advantages. When God is Alſufficient, in ſuch a redundant ſence as this, to ſupply overſight, by his watchfull eye, what ſoul dares to murmure?

6 A ſixth principle is this, *Impatience againſt called Inſtruments to any worke, is impatience againſt GOD, and he will take it ſo:* Who is *Moſes?* And who is *Aaron?* that you murmure againſt them? Who is the Parliament, that you are impatient againſt it? are they not a called Body by God? Are they not wiſe men, holy men, true-hearted, tender-hearted and wiſh you as well as themſelves, as well as you can wiſh your ſelves? Do they not uſe the beſt ability they have to do us ſervice? Shall we requite them for all coſt and pains, with murmuring againſt them? God wil take this to heart, and charge you with murmuring againſt him.

7 Finally, God wil ſo carry the great works of theſe

these last times, that all men shall acknowledge him and not any man, which should make us patient that we can see man no more: that we can see man no more in our great works; a Finger of God is in it, that he may be seen and admired, as the Author of all. The Prophet speaking (and certainly of this time) how this Generation should come down, saith, *Behold is it not of the Lord of Hosts that the people labour in the very Fire, &c. For the Earth* (saith he) *shall be filled with the knowledge of the glory of the Lord, &c.* Not with the knowledge of the glory of any man. Men can do no more then they can; men shall do no more then they do, that you make not Gods of them: That you have no advantage to make a man a God, are you impatient? That God will not use whom you will, and how you will, therefore are you impatient? That God is not so wise as you, that he loves not himself, so well as you love him, therefore are you impatient? Hab. 2. 13.

To conclude all, Let me ask you all one question more; Wherein hath God given you cause to be impatient, from the first of our troubles till now? For which of his good deeds do you stone him? (for truely impatience is no other but a stoning of Christ;) For his good deeds at *Hull*? For his good deeds at *Portsmouth*? For his good deeds at *Keynton*? What hath Christ done from the beginning of this Parliament to this day, to cast discouragement upon any soul? To cast any heart into a passion? Let his dealings bespeak you patient. I say no more.

The ninth Sermon.

COLOS. I. II.

—*Vnto* [*all patience, &c.*

CONcerning Patience, according to its formality, you have heard: concerning Patience now according to its graduality, I am to speak, according as the term here in my Text leads me,——all [*Patience, &c.* Patience is a quality, and qualities admit of intention and remission; a man may have lesse or more, much or *all Patience*, as the expression here is. As there is little faith and great faith, so there is little Patience and great Patience; *Could ye not watch with me one hour?* that was little Patience: *What if I will that he tarry till I come?* this is great Patience, *all Patience*, as the term here is.

All Patience notes a totality, under a fourfold reference: it notes a totality in reference to subject, quality, condition, and time. All patience notes *totum subjecti*, the man all patient: that is, patient in tongue and in heart. 'Tis very usuall and very naturall to broken men to make false Coyn, to put silver and gold without, when the piece is brasse within, and not a quarter so much worth as it goes for. Many a piece is

pure

pure metal to look upon, and yet take away the guild, and but base mettal within: So many a man hath a painted patience, an outside patience, a Lip-patience, as there is a Lip-love; very patient to talk with, and to look upon; very cool in the lips, but burning within. There is a white powder, a wild-fire so ordered, as to make no great report; so there is a pale impatience, that looks white in the face, but red, and bloody within; it makes little report in the tongue, but yet is deadly wilde-fire. Man is a creature of art, he can carry fire in his bosome, and keep it from flaming forth; he can hide coles under embers, and seem as if there were no fire; he can make words as smooth as Oyl, when Warre and Hell are in the heart: he can forgive and not forget; scorch and burn himself inwardly, and say nothing; hurt no body, but kill himself: this is fretting; 'tis not patience; 'tis impatience within door, or behinde door; 'tis discontented thoughts pent up; heart passion stifled, which is deadly impatience, which all patience, & no lesse then this thorowly takes away.

All patience, is man all in good temper, *Vitall spirits and pulse* beating well, as well as lips and countenance looking wel. All patience, 'tis all powers and parts, within and without, moving divinely and sweetly, when all in a distressed state: 'tis every faculty and organ in tune to move towards God, when scarce any at ease to move towards man: 'tis a man begging forgivenesse in a storm of stones, for them that unjustly throw them.

As this expression notes *totum subjecti*, so it notes

notes *totum in ipsa qualitate*, a totality of the very quality, of the very grace of patience. All patience, that is patience that is all patience: patience, without mixture of passion: pure patience; patience that is thorowout, what 'tis called; as far from all mixture, as 'tis possible for flesh and bloud to be; patience so far from all impatience, that man sees none, God takes notice of none; patience so far from impatience, as to grieve no humane spirit nor Divine.

Mans vertues are mixt, yea his very graces are mixt; in some more mixt then in others; in some so much mixt, that grace is in a manner buried, & of no glosse to denominate the man, nor of no strength to make the man usefull. Mixture makes corruption, the more mixture the more corruption; 'tis hard to call some men gracious, or to say what they are fit for, passion is so strong, and patience so weak and low: such a man is a torment to himself, and all neere him. A Christian hath his glosse, and his use, as eminent in patience; that the Apostle eyed in this expression, therefore (I think) this may be his meaning, *All patience*, is patience all pure: the spirit of an Angel, free from all perturbation, above all scandall, very amiable and very useful, fit for all service that God and his Gospel can call to.

All patience notes a totality, as in reference to quality, so in reference to condition, *totum periculi*; a heart so principled, so *compos sui*, master of himself: that no evill can make evill; not the greatest evill, the least impression of evill. Evill is *nomen magnitudinis & nomen multitudinis*,

nis, it ſpeaks one, and it ſpeaks many: it ſpeaks a great one, and it ſpeaks a great many: now all patience is ſuch a height as holds its own fully, under all tryals, under all the waves of God, without ſinking, or ſhringing under evils muſtered by God weapon'd, marſhal'd, brought on by God; ſet on, kept on, by God, made do execution by God, further then man, any man, can do; made to pierce the ſides, and pierce the heart —*The arrows of the Almighty are within me*, ſaith *Job*, *their poyſon drinks up my ſpirit the terrors of God do ſet themſelves in aray againſt me*, *Job* 6. A body ſo ſhot, a ſoule ſo ſhot, to come off ſo bravely as *Job* doth there---*Let him not ſpare, for I have not concealed the words of the holy One.* Let man wound, God wound, God and man do what they wil to ſoul and body, and not ſpare, yet God that wounds wil I obey to the death; this is *all patience*: that is, patience that holds its own in all conditions.

All patience, 'tis patience breathing her ſelfe forth, in the teeth of a Dog, and ſetters on. *Shimei* may bark, Standers by hiſſe, to make barking again; & yet all patience divinely turns off all, beholding God in a dead Dog, a righteous God, in an unrighteous man. All patience, tis a heart able to ſuppreſſe all inſurrection, from the naked conſideration of God and ſin; a heart that can quiet it ſelf from the very rod: gather patience from the very twigs that whip and ſmart. All patience, 'tis a heart which from the ſhaper and ſhaping of affliction, can ſhape it ſelf ſhoulders to bear it well: 'tis a heart ſo principled, as able to fetch out of every eater,

eater, meat: out of a tearing Lion, hony; out or every bitter, sweet: something in, or about every evil, to keep it self good, and make it self better. All patience, 'tis a spirit grown to an Angelicall height, able to carry himself sweetly to a Dog, to a Devil, to the worst creature offending, with no worse passion then this, *The Lord rebuke thee.*

4 *All patience*, notes a totality in reference to time, *totum temporis*. All patience, is patience in grain; such as wil hold its colour, yea, its very gloſſe, as long as the cloth lasts: it notes such a patience as dies not, till the man die; such a patience as keeps the soul in all storms, and till all storms be over; that keeps the soul quiet, till the very weather be quiet, or till the soul hath quietly expired it self, into the bosome of eternall rest, above all disquiet. All patience, 'tis *holding fast till Christ come*; 'tis a waiting all our dayes, for better dayes in another World,—*till our change come*: *for living again*, where barely to live is Heaven; where being, and wel-being are not distinguished. All patience, 'tis a house upon a Rock; a house so built, a spirit so principled, so sinewed, so nerved and joynted, that nothing can pull down but death: it notes a soul so much out of it self, and so much in Christ, in his arms, and under his dominion, that it lies under a kinde of impossibility to be stirred: as Mount *Sion*, that not onely is not but *cannot be moved*, the house may moulder, and that may down, otherwise all patience is such an In-mate, such an inward soul lasting thing, that it wil never out: all patience was never known

to

to leave any house, till it fell down: all patience, and the last breath, go away together; *Father into thy hands I commit my spirit*, these are the last words of all patience.

The result of all is this; *All patience*, 'tis all advantages taken away, all provocations encompassing, and yet the soul abiding holy in behaviour and carriage, in thought, word, and deed unto death: 'tis God against man, the devil against man, wife, friends, fire, windes; all creatures below man, armed and set against man, and yet man patient: 'tis man buffeted, scratcht with thorns; nayled, spear'd, spit on, hell inflicted on Earth, and yet holy and without sin, and so continuing, till hell be turned into heaven, the soul out of the body, both into eternall rest. All patience the Apostle expresseth in few words; 'tis patience having made her full fortifications, *her perfect worke*, as he calls it; 'tis every faculty in combination to bear what is or can be; 'tis the *Militia* setled in the soul, by act, by consent of the three States, Understanding, Wil, and Affection: 'tis all soul-powers united, to bear and endure all that can befall man. All patience, 'tis a strong *spirit*, as the expression is used of *Iohn Baptist*, and of Christ, and of none else: a spirit fortified with cleerness of light, strength of faith, fulness of resolution and made Musket proof, Cannon proof, impregnable, against which *the gates of hell cannot prevail*.

All patience, 'tis patience all in armour; tis a stubborn heart subdued, and risen again to divine resolution, and now as divine-hardy, as before fool-hardy: tis a spirit that wil know no evil

after

after the flesh; no evil as 'tis fleshly miserable, but as 'tis soul sinful. *All patience* 'tis *enduring hardship as a Souldier, as a good Souldier, as a good Souldier of Christ*, as the Apostle saith: not onely suffering for truth, but sleighting suffering, as you know Souldiers do; they make nothing of hunger, nor cold; of blows, of wounds, no, nothing of death: 'tis a notable expression, this of all patience, to wit, *enduring of hardship as a good Souldier. All patience* 'tis a spirit that can endure all hardship, with ease; perills at Sea, perils at Land, perils amongst false brethr n, perils amongst professed enemies; any misery, any death; burning, tearing, cutting, sawing asunder, and scorn base deliverance: this is all patience; patience, all over patience; patience, thorowout patience, so living, so dying.

Use. I have authority by this point, to command you all to weigh your patience, and to tell me to a grain how much you have: Christians, How much patience have you? Have you little, or have you much? have you all? I speak to you all, The Heavens, you see, are growing all black over you; the earth all bloody under you; all miseries are marching towards you, Famine, Plague, Sword, white horse, black horse, pale horse, neither true white nor black; all sorts of men amongst us on horse-back, and going about deadly work: have you all patience to entertain them all? who ever come? and what misery sotver they bring? Do ye not expect a very miserable time? Yes? and I expect a very sinfull time, there is so little patience.

A little suffering, I see, will make you sin much:

Ah

Ah Lord! what wil great ſuffering then do? ſeven yeers bleeding, ten yeers bleeding, twenty yeers bleeding, as *Germany* hath had? you murmure now a little is gone; ſurely, you wil blaſpheme when all is gone; curſe King, Parliament, and God too. Lord, what ſhall we do? we ſhall have a Kingdom advanced to Heaven, caſt down to hell: a Kingdom full of devils, full of evil ſpirits quickly, if theſe evill times continue. Men can bear nothing, and God now cals to bearing much: Men cannot tell how to abate a little of wonted contents, and God is going to ſtrip of all; men cannot exerciſe patience a little, and God is calling for the exerciſe of all: I dread to thinke what this preſages. We ſhall ſhall ſee poverty, and hear curſing; ſee bleeding, and hear blaſpheming, and both in one houſe, yea both in one perſon. We ſhall ſee bodies wounded, and ſouls breathing themſelves thorow theſe wounds, in the face of God and man, becauſe in a helpeleſſe eſtate.

This grieves me, no man layes to heart what God already ſuffers in theſe evil dayes, from impatient ſpirits. I have heard ſome, as I have gone along the ſtreets, break forth moſt bitterly againſt the moſt religious Kingdom, as the cauſe of all our miſery: laying blood at innocent mens doors: great ones do thus againſt conſcience, poore ones do thus out of ignorance, as rich mens eccho, being their creatures, made through fear or hope, or both: all ſides I am ſure breath not forth all, but little, very little patience. Ah! yee of little patience, what do you mean? to make a miſerable condition remedileſſe?

a ſtate

a state miserable, damnable? will you sin in poverty, that wealth may never return? will you sin in War, that you may never have Peace? will you sin in blood, and death, that hell may follow? Because men have killed your Trades, your states, your bodies, shall the devill have your soules? Is there any evill in the City, or Countrey, which God hath not done? God takes away much to save the man: and you make the losse of much, the losse of all; the losse of your souls, through impatience.

A rod should humble you, and your skin swell with stripes. Gods Hand on your back, should make your hand on your mouth, and you curse; you curse, and God curses, surely you will be cursed? you sweare and stare because you have lost your peace, your temporall respect, and God sweares you shall neither have temporall nor eternall rest. And Lord, what hath this soul done? murthered and sworn himself out of all for ever? Ye men of no patience, have ye no light? no conscience? no soul? Do ye sin against no light? no soul? no God? Are ye heathens? are ye worse?

I will tell you the evils of impatience, that you may read it, and every degree of it and make them as I name them, motives to endeavour after all patience: a heart freed from all impatience.

The first evill is this; so far as the soul is impatient, so far 'tis set at a distance from God. Impatience grieves, God grieved, withdraws. So far as Saul rages, so farre is the Spirit of God gone. So far as the soul is shut out from God, 'tis shut out from all. A Bedlam is put alone,

and

and there chained and whipt; he is fit for no company, but forlorn spirits like himself; a legion of these possesse every impatient soul. No soul hath lesse fellowship with God, then passionate. God cannot dwell in fire, nor work in fire, any otherwise then to torment the tormented. Froward children are frownd upon, and kept at a great distance, till their hearts come down. A soul that hath little of God, hath much of the devill; if you would see the devill face to face, look a passionate man in the face; you shall see the devils eyes, his brows, his tongue, his mouth, all as black, as horrid, as fiery as hell.

A second evill of impatience is this; Impatience maims parts, gifts, graces, and makes a man otherwise able, feeble and useless. *The counsels of the froward are carried headlong*, saith the holy Ghost: if their counsels, how much more then those things they do without counsell? and thus most an end do passionate men do, all they do. Passion puts out a mans eyes, cuts off a mans arms; it thrusts a man in haste still, to the wrong door, to the wrong end of his businesse. Passion cannot observe *modos* nor *media agendi*, 'twill up to the top of the house presently, before there be any staires made; twill run and leave tools behinde; yea, 'twill run and leave God behind, and so buries her honour still in an untimely birth. A passionate man hath *Reuben's* judgement written in his forehead, —— *Never to excell.* 2.

Thirdly, impatience is the mother of all evill; 'tis a sin-teeming temper: it brings forth children to old age, and then most of all; passion in old age brings forth by troops. Impatience, 'tis a 3.

spirit set on fire of hell, prepared and ready to every hellish work; to swear, to curse, to kill, to speak evil, to do evill: 'tis a short possession; a man mad for so many hours, that will not stick at any thing that the devil & depraved nature bid him to do: he will flee in the face of servants, children, wife, Magistrate, God, any one: 'tis a Snake, whose tongue is his sting; his teeth poyson; he takes in, casts up venome by mouthfulls: his heart brings forth sins by Troops; he speaks as many sins as words; he burns all black with too much heat: he over heats words, works; the wheels light a fire still in carriage, especially when loaded with any heft; and burn cart and carriage both. Passion,' tis the devills Glasse-house, black fire work-men are at it in this soul day and night: 'tis the devills sin-mould to make many sins quickly; many great sins on a sudden.

4. * *Appetitui apta.*

Præsentibus futura majore.

Impatience puts a price onely upon *præsentia* * carnall present things; a messe of pottage at present, better then Birth-right, although Christ and heaven be wrapt up in it. Tell an impatient man of things to come, heaven and glory, and the like, he cannot stay so long; heaven a great way off, is no heaven to him; he must have a bird in the hand, a heaven here, or else heaven and earth shall ring of him; he must have what he will, and when he will, or he will make the house too hot for all that are in it. This renders an impatient person utterly uncapable of the greatest blessings, because these are longest a coming, and he cannot wait. Lets have a golden Calf, as for this *Moses*, we know not whats become of him,

nor

nor when he will come: a golden glittering Calf at present, better then to stay for *Moses*, though he brought the beams of God, the glory of heaven shining in his face. *Let's eat and drink, for to morrow we die.* Impatience must have a heaven at present, a belly heaven: as for a soule heaven, a heaven promise, 'tis a dead thing. This renders an impatient man utterly below motive; our greatest Gospel-motives are fetcht from great things to come, in another world; and the greatest things are nothing, at such a distance to this man; he cannot wait so long for a heaven, though he lose his soul. *Magna distantia nulla.*

There is no divine contemplation in an impatient heart, which is that that makes heaven here: So that an impatient heart loses his heaven hereafter, and here too. Impatience, 'tis a soul still in a hurry; never at home, never at leisure to go to heaven from yeers end to yeers end: 'tis a Salamander still in fire, still in hell, ever in contention and disquiet, which is the unfittest frame to divine things that can be. Passion degenerates into malice, and then the man becomes *Meditabundus*, full of thoughts, but more diabolicall then before, and further from heaven: his thoughts now travell when he is on his bed, compassing the earth to and fro like the Devill, but ascend not to heaven, no not one of them. All thoughts are kept in a huddle in a Passionate soul, one crowding and clambering on the back of another; one still justling against another; no leisure for the soul to withdraw to God: divine guidance is gone, and the soul hath no command of it self heaven-ward:

the ſtring of the Watch is broke, and the wheels run down till they break too; no winding up can be made. Paſſion cannot pray, cannot hear, cannot read, leaſt of all it meditate, which is the life of all. What can a paſſionate man do, which is appointed by God as a *Medium* to carry the ſoul to Heaven?

6 Finally, a paſſionate man is fit for no condition; nor fit to be rich, for this will make him a tyrant, a devill with horns: Not fit to be poor, this will make him mad, a Bedlam tied up. A paſſionate man is neither fit to work nor play, to be ſick nor well, be at home, nor to be abroad, to live nor die: no body pleaſes him, nor he pleaſes no body; 'tis an *Eſau*, a rough man, his hand is againſt every man, and every mans hand is againſt him: 'tis a Bile that rages when one goes, and when one ſits, lying down, riſing up, at bed and at bord; not fit for heaven, moſt fit for hell; and yet there is no need of him, for there be devils enough already, and fire-brands enough to employ them. Let God do what he will, an impatient man is never contented. Let *Ionah* have no blows, and he is impatient; let him be ſcorcht without, and he burns within. An impatient man ever wants ſomething, and yet never can tell well what will pleaſe him: he ſtands much upon his will, 'tis dearer then his ſoul, 'tis dearer then God, and yet it varies as oft as temptation preſents, and the man knows not well what he would have. Ah Lord! what a plague? what a changeling? what a ſoul bewitcht is this? All patience will cure all theſe evills thorowly and leſſe will not thorowly do it: judge ye therefore now what

what need ye have to labour for patience in the hight — *All patience.*

A man climbs up to heights in grace, by hanging much upon God. Rivers of tears will quench wild-fire; all fire, finders, coals, flames, and make all patient, every thought patient. Prayer 'tis a warmer, and 'tis a cooler of the heart: 'tis a warmer of the heart when too cool, and a cooler of the heart when too hot. Much patience springs out of much prayer. 'Tis said of *Simeon*, that he was *devout*, *waiting* for the consolation of *Israel*: *devout*, that is, full of Prayers; the more praying the more waiting; the more in Prayer, the more in patience. Prayer is fetching breath when the soule begins to be out of breath, and to faint: 'tis a fetching out heat with heat, fire with fire, bad fire with good. Strong cries will keep the heart patient under strong trials: whilst a praying *Jonas*, a patient *Ionas*; he first fetcht patience out of the belly of Prayer, and then Prayer fetcht him out of the belly of the Whale. 1.

Prayer must be ordered for strength, and for season; for importunity, and opportunity; a man must be throwing water betimes, that would not have all in an unquenchable blaze. Christians feel their hearts begin to burn, and make not haste to God; they go not quickly with their censer, when this plague is begun, and then is the divell too hard, and they complain as overcome. Reliefe is reliefe, when brought in season. After prayers take off guilt, but doe not prevent guilt, which makes but a bleeding condition at best; Lazy souls have all burn'd down about their eares, ere they stirre. 2.

Paſſion is wilde fire; ſuch tempers muſt obſerve their weakneſs, and take heed how they come neer fire. You ſet Powder above in high rooms out of the way, 'tis ſo apt to take, and fire. Set your ſelves amongſt the moſt heavenly ſouls, in high, up-rooms, with thoſe which have the higheſt and ſweeteſt communion with God. With the froward, a man learns frowardneſſe; with the meek, meekneſſe: if you venture to come where ſtriking of fire is, you will be the firſt that take fire. A man excels as he takes advantages. All things that may moſt ſubdue will, and advance love, will heighten patience, —— *Charity ſuffereth long*; long ſuffering is our next work.

The tenth SERMON.

COLLOSS. I. 11.

——*Long ſuffering*] *with joyfulneſſe.*

OF patience intrinſecally, according to its formality, I have ſpoken at large: of patience now extrinſecally, as an habit puts forth it ſelf to act, as ſhoulders ſet themſelves to bear, and to bear long; I am led by my Text to ſpeak—*long ſuffering, &c. Goſpel ſufferings are ſometimes of great duration:* Chriſtians are called to ſuffer, and ſuffer long—*long ſuffering.* *Doct.*

The

The Apoſtle ſpeaks of Patience according to its dimenſions——*all patience, &c.* In reference to ſuffring, as conſidering it according to its dimenſions—*long:* he ſpake of grace in proportion to uſe; *all patience* is but little enough to make *long ſuffering*, all patience is but little enough to manage ſuch a profeſſion, which all along is liable to perſecution, to ſuffering, as long as being in this world.

Things here below have more then their naked being; they have their being and their dimenſions; ſo big, ſo broad, ſo long: ſo have afflictions, more then their naked *eſſe* in a Chriſtian, more then barely to denominate him an afflicted man; they have their dimenſions, their bigneſſe and lengh, to denominate ſuffering ſo great, ſo long——*long ſuffering*; ſufferings for truth are ſometimes long lived. *If any man will be my diſciple* (ſaith Chriſt) *let him take up his croſſe* [*daily*] *Luk.* 6.23. A daily croſſe, daily bleeding makes long-ſuffering. Like to this is that expreſſion of *David*, *My ſoul hath long dwelt with him that hateth peace*, ſpeaking of *Doeg*. A Chriſtian incident to ſufferings by *Doegs* and divels long. 1.

A Chriſtian condition is envied: envy is a long lived thing, 'twill live as long as there is any marrow in the bones; 'twill hunt a *David* long; through *Ziph*, *En-gedi*, many Wildernеſſes, though never ſo long: 'twill finde a dart to throw at a *David*, till it hath killed him, or ſtab'd it ſelf. Envie fights deſperately, and unweariedly, 'twill never give over as long as there is breath; 'twill eat no bread till it hath done its work, killed a *Paul*, or ſtarved it ſelf. Envy is all ſpirit, all evil *Invidia eſt vitium permanens.*

spirits in one; tis a spirit of the right breed for the devill; twil fight, and fight till death: twill work to the utmost *vires*, as long as nerves and sinewes bind bones together: 'tis everlasting burning, which nothing will quench but its own blood: Saints have had the triall on't long. —*Long-suffring.*

2. *Tristia lætis.* A Christans condition is qualified: he hath sweet things and bitter in every dish, down along to the lower end of his Table: all long his life he shal know that he is not at home. He hath enough sometimes to say, Tis good being here; but never enongh to say, 'Tis best being here. His rapture hath a rupture, a sad breaking off: his glory a shadow: his statue a curtain drawn before it: his heavenly vision is let down and drawn up; his sun shines and clap's in, sutable to this cloudy and impure region; thus it doth throughout the day. Few and evil, many and evil, all evil doth good *Jacob* call his dayes, so were all his sweets imbitter'd and qualified by God. If one mercy be come, another must be gone: if corn be come, *Benjamin* must be gone; something for life is come, and he that had the fathers soul must be gone If some children come home well, some evill is befallen the rest—*Ioseph is without doubt rent in pieces.* So 'twas with the blessed seed afterward, which inherited the promise: Milk and Honey, and pricks in the sides whilst eating on't; and so it must be all a long, as long as in *Canaan*; the best people, long sufferers in the best place that earth will afford.

Gen. 37. 33

3. A Christians condition is improved. Christians are Gods Vineyard: into this Vineyard God

God ſends labourers to work hard, and to work ſo long; to the ſixth, ninth, and laſt hour, to make much fruit. Afflictions are Gods day labourers; they work and work thorowout mans day, to plow and break up his fallow heart; to grub up roots, bitter roots, and to prepare the way of the Lord, for good fruit. As God hath day-labourers to belabour the ear, the heart, the inward man, and theſe kept at work till the ninth and laſt hour of mans life; ſo he hath day-labourers to belabour the back, the belly, the out-ward man, and theſe kept at work as long as the other, as long as man lives, the one to prepare the way for the other; one to plow and break up, and the other to ſow. The heart of man, hath an unexpreſſible hardneſſe, the hardneſſe of an *Adamant*; many blows will not break this ſtone: it muſt be ſoakt in tears, and in bloud long.

To moderate in lawfull things.

Afflictions are bitters to wean from ſweets that are not neceſſary. There is but one neceſſary; the ſoul makes many; 'tis whipt, and whipt long ere 'twill leave this. Some children are not eaſie to wean; bitters muſt be laid upon the breaſt and lie long there, ere the dug be caſt off: 'twas long ere *David* could ſay, *Lord, my heart is not haughty; ſurely I have behaved and quieted my ſelf, as a child that is wean'd of his mother.*

To take away unlawfull things.

Afflictions are to take away ſinne: *By this therefore ſhall the iniquity of Iacob be purged, and this is all the fruit, to take away his ſin, &c. Iſa.* 27.9. If afflictions and ſufferings were only to torture ſinne, this might quickly bee done; but they are to take away ſin, this is long work. The fornace

is

is to purifie; it must bee heat, and heat long, to melt and segregate, to discover, disperse, and take away drosse. Afflictions are to work truth in the inward parts, 'tis long ere man bee good at heart: they are to heighten integrity, 'tis longer ere the heart become so upright, as to bee a heart after Gods own heart: 'tis long ere a foul stomack will bee made vomit up all; 'tis long ere man will bee brought to observe all GODS Will, this makes great plagues, and of long continuance. If thou wilt not observe to do all the words of this Law, that are written in this Book, that thou maist fear this glorious and fearfull Name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull, and the plagues of thy seed, even great plagues, and of long continuance [*and sore sicknesses, and of long continuance*, Deut. 28. 58, 59.

To serve in truth.

God puts weight, great weight upon truth, to make it enter, and make thorow impression: truth is managed with great art, to put back every spring and to make the bolt go forth as farre as it should, and as fast and facile as it should. *Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men*, Luke 6. 44. Christ made a weight of himself, and ties this to his words to make them sink down into mens heart: he makes a weight now of us, speaks, and then strikes, strikes and strikes often and long, and then sayes secretly to the soul, Let these and these words now *sink down into thy ears*. Christ is fain to bore way for truth, to bore a long hole from the ear to the heart, and this many times is a long

while

while a doing, six years, tenne years, twenty years.

A Christians condition is conform'd: 'tis made to speak Christ within and without; in spirit, in flesh; the Book is written within and without; in our souls, in our bodies wee are made to bear the marks of the Lord Jesus; marks broad and long, just like his in every circumstance. The plowers made—*long furrows* on his back; as long as his life: he was *acquainted with grief*, grief and hee were long acquaintance, his whole voyage about this lower world was in storms. *A man of sorrows*: his life made up of sighs, groans, tears, words, blood; thus breath'd, thus expir'd; a mourning life, a bleeding death. The servant is as his Lord; sufferers both, as long as livers in this world: the Apostle apprehended these Christians would finde it so; therefore so prayed: *Strengthned with all might, according to his glorious power, unto all patience* [*and long-suffering with joyfulnesse.*

I have given you a survey of the way to Heaven, expect dirty lanes and very long; the way is narrow, 'tis so all along; scratching and tearing thorns and briers on both sides, touching one another, that 'tis hard to make one step skin-whole. Can yee bear these sayings? Can yee bear such doings? Can yee bear till your backs ake? Can yee bear till your backs break? Can yee bear till you sink and die under your burden? Can yee suffer long? As long as yee live? Can yee leave all and follow Christ? All your state, all your limbs, all your comforts, all your dayes? Can yee spend and end your dayes in misery, *Use.*

miſery, to be bleſſed in another world? you may think ye can do ſo and be deceived; *Peter* did ſo; I will ſpeak to this point a little.

1. There bee three ſorts of hearts which cannot ſuffer long: A naturall heart; An engaged heart; A careleſſe heart. Can nothing endure much? much, long? Can man bear much, which hath no ſhoulders? Can a profane heart, an hypocriticall heart, or what elſe carnall heart you can name, bear much they know not for what? ſuffer long, and taſte not inwardly, for what? A *Iudas* will kiſſe Chriſt and depart, & hang himſelf rather then be hangd for Chriſt. Gold endures fire long, as long as you will: caſt a *Ioſeph*, an upright man, into priſon, and he will lie there long, as long as the devill will, till the iron enter into his ſoul. Truth will live and die with truth. I will not wager a ſtraw upon any man for his parts, let them bee what they will, in point of long-ſuffering: what is the man at heart? that will hee be for continuance in hardſhip for truth. Naturall courage may do much in a deſparate way; but deliberate triall, long-ſuffering tires this quite. Nature can go no further then ſhe can. The old man cannot travell; long pains and toil, will make him petition for a *Quietus eſt*, for an accommodation, for any peace, ſo hee may ſit down quiet, and ſleep in a whole skin.

2. An engaged heart cannot ſuffer long. A *Samſon* will give up at laſt, and betray his own life, that is engaged in heart to pleaſe a wife, a friend, his own unmortified heart, any one before God. A heart that will be drawn, was never, will never be a long-ſufferer: this is the worſt temper of all for

for long work; this man hath his diſadvantage within; Satan will often viſite him, to ſpare himſelf, and his heart will finde ſo much diſcretion at laſt, as to hearken to him and chuſe ſinne rather then ſuffering, then ſuffering long. I never knew a man that could bee made, but Satan could do it firſt or laſt! Either the glory of this world, or the terrour of this world, the caſting down from a pinacle wil fetch about that man in whoſe heart Satan when hee comes, findes *ſomething*, ſome ſelf-engagement. The heart, ſo farre as engaged is ſelfiſh; ſo farre as a man is ſelfiſh, ſo farre will he admit of parly with the evill one; the devill was never admitted to parly with man, but hee carried it; his Parliament will ſway the ſelfiſh man, to look to his skin and his life above his ſoul.

A careleſſe ſpirit will never ſuffer long. 3. 'Tis ſome mans ſpirit to make little of much, at a diſtance; ſuch men uſually ſink under a little when come upon them. Confident men never prove long ſuffering men: Juſtice mskes ſuch know that they are but bubbles, a little ſtir breaks them, a little heat diſſolves them. They are never in that good Kings ſtrait,——*Wee know not what to do*, ſo long as troubles keep at any diſtance, if it bee but at skin diſtance, till troubles come to touch the skin, and touch to the quick, and then they know not what to do indeed. 'Tis worſe then long ſuffering to ſome men, to bee told of it, or to think of it; they drink down all, and feaſt dead their fears; and (I fear) their ſouls. Do ye not ſee this? Is not *London* wanton and voluptuous ſtill? what table can yee come

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at, that speaks this, *London is like to suffer long*? Will feasting fit for hungring and starving? Will the killing of your souls fit you for the killing of your bodies? Ah Lord! Will wicked wantons, beastly belly gods, drunken careless *Nabals* prove long sufferers for truth? Will persons that cannot now live without excesse, without too much and too fine, doe well when they shall want necessaries, and want them long, longer then many others for much more abuse? Surely these wretches will bee doubly miserable when misery comes: they will wish themselves anywhere, to bee delivered from the fruit of their wayes. All the Armour of God should be look'd after with all diligence to make fit for long suffering; and careless souls look after none, and yet they dream they shall suffer as long, and as well as the best; but they do but dream. They will lose their souls in a dream; their carelessenesse will make their long suffering as long as eternity.

I have spoken to take off security, I will also speak something to take off scandall, and so passe this point. Sufferings for truth fall out sometimes to bee many and long, this is the point, and this is likely to bee our condition: *Englands troubles look as if they would be long*, they have a long visage in my eye; two or three things make mee think our suffering will be long.

1. The first is this, *A spirit of confusion is powred out upon us*: 'tis very generall and very strong. Twas so when the Jews came first out of *Babylon*; when they came to *Jerusalem* to set about the building of Gods house, then fell in a spirit of strong confusion amongst them; some were for

for the old houſe, ſome for the new; ſome cryed to think of the externall glory of the old houſe, others joyed to ſee the beginnings of a more ſpirituall houſe; but this is very obſervable, the worſt note was the lowdeſt: a man could not diſcern the noiſe of the ſhout of joy, for the beginning of the new houſe, the noiſe of weeping and crying of the people for the old, was ſo great: out of this ſpirit of confuſion, ſprung up Vipers and Serpents, ſuch as took this advantage, and hindered that great work of the Lord many yeers, & made their ſuffring long, as you may ſee exactly in that ſtory. This is our caſe at this day; there are many ioy to ſee ſome beginnings of a more pure worſhip; ſome hopes of raiſing & finiſhing, this raiſeth their hearts: but there be many more which cry and take on for the old houſe, for the pompe and glory of the Biſhops, Garments, Pipes, carnall ordinances, which pleaſe carnall ſence, and the cry of theſe is ſo loud, that the ioy of Gods people cannot be heard; tis now as quite buried. Out of this confuſion hath ſprung up *Sanballats* and *Tobia's*, ſtrong adverſaries; ſo ſtrong and many, that they are likely to hinder Gods building much, and make our ſuffering long.

A ſecond thing that gives our troubles a long viſage in my eye, is this: *A joſtling ſpirit of pride and frowardneſſe againſt Authority*; againſt thoſe which God hath wonderfully raiſed to deliver us, wonderfully as ever he raiſed *Moſes* to deliver *Iſrael* out of *Egypt*. *Ye take too much upon you*, ſaid *Corah* and his company, *ſeeing all the Congregation is holy* (*i.*) holy enough already. This is the very ſpirit and language of many great ones and 2.

and small ones, at this very day, respecting the Parliament. They take too much upon them, things were well enongh, as under the government of Bishops, and as in Queen *Elizabeths* time, King *James's* time. Reformation in Church and State, according as our present condition and the increase of light calls for, because tis attempted, renders the Parliament as odious in the eyes of many, great, and small, as ever was *Moses* in the eye of *Corah* and his company, for discharging his conscience. This spirit became very spreading then, and so strong, that God was fain to make *Israels* misery long, till he had off all that were unworthy of that which *Moses* and *Aaron* laboured to bring them to: so may this spirit make our sufferings long, so long, till God hath cut off all these proud jostling spirits, which are altogether unworthy of those great mercies, which our honest hearted Parliament painfully labours to bring us to.

3. A Third thing that makes our troubles have a long visage in my eye, is this, *That the one thing necessary to publike welfare, is not preferred and prosecuted, as such a thing*, that is, according to its dignity, and our duty. The main thing (I conceive) to our Publike wel-fare, is to perfect our reformation of Religion, to raise up and finish that building, the foundation whereof our Fathers bravely layd, in their own bloud. *Israel* suffered much, and suffered long, a consumption followed them, till it had brought them almost to nothing, because they grew slack about the main, and preferred their own houses, the seiling and finishing of them, before Gods House. At first

firſt when they came together to *Jeruſalem*, they were hot upon Gods houſe; but being diverted by troubles, they grew cold, and involved their ſpirits in their own affairs, which coſt them dear, and brought them into a deep conſumption: I am afraid this is our caſe. Our Parliament, at firſt coming together, ſeemed very hot about Church-affairs (though not ſo hot then as I could have wiſht.) God had his Committee amongſt many other of our own, I mean a committee about ſcandalous Miniſters, and matters wherein God is moſt immediately concerned: this Committee was of life and heat a time, and the dread and Majeſtie of that great Court hereby great: many troubles came in, and this Committee laid down, and other things relating to this ſtav'd off; by means of which, the Majeſtie of that honourable Houſe is much weakened, becauſe God much neglected. I am afraid this will bring us into a deep conſumption, and make *Englands* ſufferings long, becauſe we make God ſuffer ſo long, all the Kingdome over, by blind Worſhip, and blinde Miniſters, who are now the activeſt Engines againſt us.

A fourth thing which makes our troubles look with a long viſage in my eye, is this, *God hath ſuffered our troubles to go beyond our Tiller*, as the Archers term is, our bowe is made too ſtrong for us to bend; this makes long work to be ready. If an unruly childe creep up under the lenity of parents, to become an unruly boy, one in bodily ſtrength, ſutable to his ſpirit, before taken down, this ſpeaks long ſuffering to ſuch parents; this is *Englands* caſe. Our wicked children are grown 4.

up under the wing and lenity of the Parliament, to virility, to mans estate, to externall strength suitable to their internall temper; this, I am afraid, speaks long suffering to thee, O poor *England*. Justice doth not looke as if she would lay down her rod presently, when she is gathering more and more twigs. A few malignants are become many; many without Arms, many in Arms: our loculls go forth by troups. Justice doth not use to make a rod of so many, and so great twigs, for little work: strong twigs and rods are gathered to last for long work.

5. A fiifth thing that makes *Englands* troubles looke with a long visage in my eye, is this, *A heavie spirit seems to be fallen upon us.——Make their ears heavie* (saith God) *their ears*, that is, their hearts: I am affraid that plagne is heavily fallen upon us. Heavie iades are shap'd to much beating; a little will not make them go. Men come up to their light like a bear to the stake. How heavy hath our motion been, to blast the common prayer- Book by publike vote? How heavily brought on to judge it a grievance? How heavily brought on to clip the power of Bishops? How heavily brought on to vote them quite down, although such as had voted, and almost acted down God and all good in the Land? How much further have any Parliament-men gone in matters of Gods Worship, then driven? I keep honour in my brest towards them, who have done thorowout truly honourably. For the execution of thorow Justice, are they not now by the sword droven? and will they go now? My heart bleeds to consider this, what a heavie spirit is upon us,

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in the proſecution of that work which God hath thruſt us upon. Our eyes are halfe open, as heavy headed mens eyes are, to ſee our advantages; and our hands in our boſome, like heavie ſluggards, when wee ſhould take and proſecute advantages which God wonderfully gives us. A heavy ſpirit ſpeaks heavy miſery, ſuffering much, and ſuffering long: a heavy ſpirit makes heavy miſery neceſſary; ſuch a temper otherwiſe will never go ſo far in good as it ſhould.

The laſt thing which makes our ſufferings look with a long viſage in my eye, is this, *ſuffering doth not ſoften*: our fire doth not melt, but harden and make brawny the heart of the moſt. The weekly newes of our bleeding is become as the weekly Bill of the plague, read over, and thrown aſide. Many bodies kill'd, how many ſouls more alive then were? What heart goes in ſecret, and bleeds in his brethrens wounds? Many kill'd, many more worſe then kill'd: maim'd, ſpoil'd, turn'd out of all, and likely to ſtrave to death; go weeping, wailing and wringing their hands up and down the Country, yea up and down here, and do fully look ſome of you in the face; and yet I ſee no ſigne of all this in your faces. Their tone is dolefull, do wee eccho to them? The ſpoiled mourn to the ſaved, do we weep with them that weep? do wee bear the burden as our one? Let every mans conſcience ſpeak, and acquit him if it can. Doth not this ſadly ſpeak more ſuffering, becauſe no man will ſuffer, till juſtice bring ſuffering to his own door? No man will be afflicted, till it come to his own turn: no man will afflict himſelfe, all is put upon God, he muſt do it man 6.

by man: many will not be afflicted in few, this will be long work. I can ſadly tell you of hearts more brawny then theſe; hearts that would not have ſpoiling ceaſe, becauſe it enricheth them; no, not killing ceaſe, becauſe tis their gainfull trade: that ſee bloud and deſolation daily, and yet have no bowels, bnt feare this will end too ſoon; that cut out their worke to laſt: this is not the ſpirit of a Souldier, but the ſpirit of a Butcher, that lives by killing as his trade, and pockets up the price of blood and miſery with joy. This a Souldier? a *Judas*, a wolfe, that growes fat upon the carcaſes of the ſlain. Men that ſtrive after places, to kill bodies for gain, A Lord! who hath kill'd ſuch ſouls? This is the ſpirit of a Souldier, To go about a bleeding work with a bleeding heart; and yet this is conſiſtent with the ſpirit of a Lion to a mans place. Muſt I kill bodies to ſave ſouls? Oh that wickedneſſe ſhould thruſt ſuch deadly work upon me! How many ſuch Souldiers have we? If deliverance from ſuffering come no faſter then true ſenſibility under it, ſurely *Englands* ſufferings will be long. That ſenſibility that is more ſelf-iſh then divine? When will our troubles have an end? When this? and when that? Who is that man that looks upon the plaiſter, as ſuited to a ſore? When will the ſore be well? Whoſe heart beats thus? But every mans tone is, When will the war end? Why? when all bad blood is out of thy veins, Will not that be long firſt? And yet will not that be ſoon enough? Theſe things, and ſuch like, make me fear, Chriſtians, that your ſufferings will be long: but be not offended, we cannot be too long

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in the hand of God. If long lying among the pots, bring us forth with ſilver wings at laſt, our long ſuffering will recompence it ſelf: who will then complan that *Englands* ſufferings have been too long? Gold ſeven times purified will gliſter glorioully: thorow-refining will make *England* the glory of all Lands. If *Joſeph* lie priſoner long, and be raiſed to be Prince at laſt, hath he cauſe to complain of hardſhip? that his ſuffering was too long? A heart apt to take offence at Gods dealing, is willing to depart: let ſuch go, God will have enough to doe his work. Revolt under your long ſuffering, and your ſuffering will be long indeed, as long as *England* laſts, as long as hell laſts.

The eleventh Sermon.

COLOS. I. II.

—Long ſuffering [with joyfulneſſe.

TO make a rod bud and become pleſant, to turn a hell into heaven; miſery, long miſery into joy; this is hard and high: yet thus high doth a Chriſtians duty riſe in this Text [*Long-ſuffering, with joyfulneſſe.*

This laſt term doth explain what ſufferings for kinde the apoſtle means; to wit, ſuffering for Truth, the *reproach of Chriſt*; and this, how great ſoever ſhould be *treaſure*; how laſting ſoever, ſhould be undergone with joy, *—Long ſuffering with joyfulneſſe.*

Sufferings are various, and differ in their nature according to their immediate cause. Sin is the immediate cause of some sufferings, righteousnesse the immediate cause of others. When man *suffers for sin, he should bear* it, accept the punishment of his iniquity, and not kick against his Maker, how long soever such suffering be: but joy is not proper under this suffering, because such suffering speaks wrath, *I will bear the wrath of God, because I have sinned. Bearing* is proper under divine displeasure, but not joy: to smile when God frowns, is to despise the chastening of the Lord: no affliction is joyous as it refers to sin and wrath.

Righteousnesse is the immediate cause of other miseries; patience is proper under these; and more: suffering and joy, bearing long, and bearing long with joy, because these afflictions speake only the displeasure of man; not the displeasure, but the pleasure of God. A man should smile when God smiles; joy, when God joys, though in a dungeon.

Doct. *Suffering for Christ, how great, how long soever, should be managed with a spirit of joy.* A man should suffer the spoiling of his person, the spoiling of his goods, the spoiling of all for Christ, and suffer it with joy,—*Ye had compassion on me, and tooke joyfully the spoiling of your goods, &c.* Heb. 10. 34.

Joy is to follow the soul, as long as the soul follows Christ; 'tis to follow the Lamb, and the follower of the Lamb, whithersoever they go. *Rejoyce in the Lord* [*always*] *and again I say rejoyce*: He speaks this to suffering Christians; he lifts, and lifts again, to lift the heart as high as its duty; which is to make Christianity thorowout, a course of joy; to make fair way, and foul way, all

all wayes, *all wisedomes wayes*, all Christs wayes, *pleasant* : Some duties have their termination, joy hath none: 'tis an *alway* work, and everlasting dutie : 'tis not to cease when goods cease, when Honours cease; no, 'tis not to cease when all contents cease: 'tis to last Summer, Winter, Spring, Fall, Day, Night: Joy is the *Nightingall*-grace in the soul, it is to sing all night long, let the night be never so long, never so dark; *evermore*, —— *Rejoyce evermore*: Truth and joy are never to part; they are to keep company together, and bear up one another; truth, joy; and joy, truth, till they lie down both together in the bosome of eternall felicity.

2. Duties are consistent, one duty is not to destroy another, the lean Kine are not to eat up the fat; long suffering is not to kill and bury *joy*: yet this sweet child is never so neer its grave, and its end usually, as when suffering is long. If *Rachell* suffer much and suffer long, till all her children are not, joy is not: if her children be killed, she thinks she may kill her joy; if all bee kill'd, she thinks she may kill all her joy, and never let it have more, —— *Refuse to be comforted*. One beam of the Sun does not devour another, they all shine together, that makes that celestiall bodie so glorious: so all graces are to shine in a Christian together, this gives a Christian his glory — *Long suffering* and *joy*. Long suffering is a beam of God, this does not put out or darken other beams: he is long-suffering indeed, he suffers more and longer then any of us, and yet he is joyous too: he does not barely bear, but joy and bear; he does not overthrow, no, nor diminish in the least kinde,

kinde, the felicity of his condition by suffering: Christians are to be like him. Duties are made consistent, we must not make them inconsistent. Long suffering & joy seem inconsistent to flesh & blood; yet joyned together by God in my Text: we may not part what God joyns --*Long suffering with* joy.

3. Duties are assistant: Long suffering makes great capacity, not great incapacity of joy. Some people are by situation (you know) neerer the Sun then others: Who are so neer the Sun by situation and placing from God, as those whom he chuseth out to suffer, and suffer long? Suffering long and joy are very neer by situation, there is never a word between them in my Text: joy is *Peters* Angel; if *Peter* be in prison, and have been there long, this Angel is at the door. More then this, as soon as a Christian is in prison for Christ, Christ is at the door with joy: let such a man but ask, and his *joy* will be full presently, Christ is so neer him—*Ask and* [*your*] *joy shall be full*, *Joh.* 16 24. You know he speaks it to such who apprehended how much they should undergo, when Christ was gone from them. Ah! saith Christ, Though I go away, I will set joy at your door, a Comforter to be very neer you when any discomfort surprises; and then neerest, when you need him most: so that you shall get more of a sudden by prayer, then you could in all your life before. A suffering Christian has his particular advantage; let him but open his mouth heaven-ward, and 'tis fill'd presently: let his heart be at his mouth, and the holy Ghost will be at his heart, all upon the wing, and wrapt up in the third Heaven, when the body in hell.

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Long ſuffering and joy are very neer: as neer, as night and morning: if miſery makes the night, joy makes the morning: and if the night cannot ask for the morning, yet the morning will come of it ſelf—— *Joy* [*comes*] *in the morning.* If a long ſufferer be ſo worn, ſo depreſſed with his burden, that he be not able to pray, not able to ask for joy and for comfort; yet his joy will be full, 'twill come of it ſelf, as things that are joyned together will call in one another—— *Long ſuffering with joyfulneſſe.*

Duties are immergent: one ſprings, and bubbles out of the belly of another: all patience, brings forth long ſuffering, long ſuffering brings forth joyfulneſſe: This is Divine Genealogy; they are placed here by the holy Ghoſt according to their line; as perſons, ſo vertues, are noted according to their Genealogy: Every grace bears; patience brings forth long ſuffering, long ſuffering joy, joy brings forth Heaven; now the Sun is up in the ſoul, and begets *Cardinall* vertues, glorious graces, it makes the very emblem of Heaven in the heart. The holy line muſt not be broken: as things have their order in their own nature, ſo they muſt have their courſe in the ſoul; long ſuffering for truth, muſt bring forth joy and not grief: a *Jacob* muſt hold an *Eſau* by the heel, joy muſt embrace rough uſage; out of the ſowreſt ſtock, art ſhould make ſweet fruit come—— *Out of long-ſuffering, for Chriſt, joy.* 4

Duties are innocent: graces are ſo ordained to move, as beſt to ſpeak out mans ſimplicity, and Gods glory; long ſuffering is not to leaven and ſowre the ſoul, to make it *regurgitate* bitterly in the 5

the afternoon, when things have lain long in the ſtomack, but it is to give advantage to a Chriſtian fully to ſpeak forth his own integrity, and Gods glory. Long ſuffering with joy, is a full expreſſion of mans ſimplicity, and Gods glory. Long ſuffring in any cauſe, hath its integrity as the heart is free from repining under it; which it is, when 'tis meat and drink to ſuffer for Chriſt; joy to bear and to bear long. Grace ſhould move in grace; that's long ſuffering with joy: Grace ſhould move to a Chriſtians grace, and to God glory, that's long ſuffering with joyfullneſſe.

Vſe. Chriſtians, you ſee your leſſon 'tis ſet very high, can you play it? What artiſts are you in your calling? Can you make good Muſick upon a bad inſtrument? Can you make an inſtrument go well, that hath hung long by? Can you play well, when the ſtrings be broke? When the back, when the belly of the inſtrument is broke? Can you ſing the ſongs of Zion in a ſtrang Land? Can yee make melody in your ſpirits, when never a whole peice is in your fleſh? Some of you it may be have never a peny in your purſe, ſcarce any rag to wear, no houſe to put your head in, but live upon the meer mercy of friends, for giving teſtimony to Chriſts cauſe: can yee joy now? Chriſt hath mingled your drink with weeping, can yee drink off this Cup with joy?

Suffering is ſuffering indeed, when it goes quite through the man, body and ſpirit; body without all joy, and ſoule too. A man is plundered indeed, when he is plundered in his eſtate within and without; plundered of Mony, and goods, and plundered of peace and joy too: no comfort without,

out, nor none within neither? Ah Lord! Here's a man quite undone indeed, here's a man all over miſerable, ſoul and body bleeding; can there be any gathering to relieve this man? I have heard many complain, that they are quite undone, the expreſſion hath cut me to the heart, to hear it; their faces all over blackneſſe, not one line drawne ſmilingly. You have loſt al joyes without; why but there are joyes within, which the world cannot give nor take, have you loſt theſe too? Did the Cavaliers take away all together? Mony & Plate and Chriſt too? Ah! Poor man, thou art quite undone indeed, certainly the divell was in thoſe Cavaliers.

I would ſpeak to ſuch from this point, which are quite undone, which have loſt all, Mony, and joy too; which have many ſufferings upon them for Chriſt, but can make no joy out of them. Surely I can gueſſe your pain, you are blind: you know not who hath ſtrip't you, nor when he will returne it again. Tis impoſſible for a man to joy under long ſuffering, unleſſe a man can look to the end of it. This makes heavy afflictions light, long afflictions ſhort, to look where they end. —— *Our light afflictions which indure but for a moment, work about a farre more exceeding and an eternall weight of glory.* Long ſuffering is but a moment, when compared with eternity of Glory. The great Heaven at a diſtance, makes a little Heaven at preſent, a Heaven in Hell to that ſoul which hath it in its eye: as theſe lower Heavens, give a great luſtre and vigour at a diſtance to beholders, and raiſe much; ſo doth the Heaven of Heavens. Tis a Heaven to behold Heaven a farre off, where ever the body be; 'twas *Canaan* to *Moſes*, to ſee

1. *Ah extremis miſeriæ quits.*

Canaan

Canaan afar off. The ſight of the end ſhortens the way; ſuffering is deadly long when a man can ſee no end; when a man is in darkneſſe and can ſee *no light*, 'tis hard to bring the ſoul to joy in ſuch darkneſſe. A man muſt look upon affliction from one end to t'other, that would fecth in joy to his ſoul from ſuffering. At one end of long ſuffering for truth, is a father: at the other end, a reward; which if ſeen well, will make the longeſt ſuffering very ſhort, and very ſweet.

2. Can you make no joy out of your long ſufferings for truth, I can gueſſe your pain: There is ſomething heavier then your temporall loſſe, that lies upon you. Surely you have loſt your ſtate, and found ſin: death has a ſting; death of a mans body; yea, and death of a mans eſtate, has a ſting. A little guilt, is heavier then a great deal of miſery, then all the afflictions of this World. When bare miſery goes over a mans head, though never ſo much, he may well ſtand under this; but when miſery clothes it ſelfe with guilt, and goes over a mans head as *Iniquity*, this makes the burthen too heavy to be borne: when the apprehenſion of ſin ſtarts out of miſery, and ſtares upon the ſoul, this kills all joy dead, and the man is not able to bear up, if he had all the World to comfort him. The cauſe may be good and the man bad; 'tis hard to keep up a bad heart, though the ſuffering be good, there be ſo many by-things beſides the cauſe, break in; guilt doth ſo ſpeak, ſtare, and tear, in ſuch a ſoul, when any bodily miſery grows great and long. Long ſuffering turns a guilty ſoul into Hell; a hell in the fleſh may be born with joy, but not a hell in the ſpirit. Plundered perſons com-

complain they are quite undone, ſin hath done this, fall out with that, not with Cavaliers: they could not have ſtript you of all, not of your joy, by taking away your Goods; no, not by taking away your Limbs, no, not by taking away your life: Had not you wounded your ſouls with ſin, nether men nor divells could have ſtript you of your joy: The wounds which you have made in your ſpirits, not thoſe which they have made in your fleſh, have quite undone you; theſe are the wounds that have bled to death your joy. Thou haſt bin the cruelleſt Cavalier to thy ſelf, O ſinner.

Canſt thou make no joy out of thy ſufferings for truth? I can gueſſe the cauſe: thy ſufferings work no grace in thee. 3. —*We glory in tribulation knowing that it works this and that grace,* ſaith the Apoſtle, that is, takes off the ſoul from the Creature, ſets it upon God, and eternall things. Thy ſufferings are meer ſufferings, they work no grace; if they did, thou muſt needs joy in this, to ſee how a fiery Chariot carries thy ſoul to Heaven. No affliction is joyous, or can be, but as it brings home the ſoul to God, the prodigall home to his father. When afflictions do barely afflict, and onely afflict, this muſt needs leave the ſoul in a very ill frame to joy. Barren clouds do not make the earth ſwell and ſmile; barren afflictions, afflictions which make no grace, can make no glory; joy is an afflicted ſouls glory. As the veſſell comes into form by beating, ſo comes in delight: as Gold apears by fire, as Chriſt is ſeen in the furnace, ſo is joy there. Suffering long, and the heart hold it's own in ſin! Ah Lord! here's a ſoul in hell indeed: is it poſſible for ſuch a ſoul,

There is no joy in eating of huſks.

to

to make joy in ſuch ſuffering? ſuffering long, and the heart hold its own in ſin? This ſets the ſoul at a greater diſtance from joy then ever, as one that is wicked, and will be ſo; there is no peace nor joy to the wicked: when will there? when can there? to him that is wicked, and ever will be ſo? that ſhort ſuffering, long ſuffering, no furnace can melt nor purifie. This ſouls ſuffering is and will be of the ſame nature with theirs below; there is long ſuffering and no joy, without poſſibility of joy, ſo will it be with every wicked man.

Sinners, tell mee what do ye ſee? What do ye feel? ſorrow, but no joy, why that's right: write, *Lord have mercy upon me*, my hell is begun: my body is deſolate, my ſoul is deſolate, ſo 't' as been long, ſo 'twill be for ever, becauſe my miſery has not better'd me. What no enquiry? no panting for Chriſt yet? will ye rub along thorow one hell, till you come to another? O God! When ſhall Chriſt be in requeſt? Bodies bleed, ſouls bleed, and yet is not a bleeding Saviour ſought after, that a bleeding condition may be made bleſſed and joyous. Sinners, you are enſnared in an evill time. Did you dream of long ſuffering? What dayes are come upon you? What rackt ſouls are within you? When will this end? So 'tis, ſo it muſt be, till one deep ſwallow up another, till the loweſt hell ſwallow up the nethermoſt hell.

Read my text once more, God is to be admir'd, ſo is this point, and (I think) this Text to be concluded. How tender is God of the felicity of man! he does much to deſtroy his ſin, but nothing to deſtroy his joy; when he makes him ſuffer long,

he

he would have sin die, all sin, but no joy, no, not a dram but rise to an exceeding hight—*Rejoyce, and be exceeding glad,* saith Christ. All that God does, the worst that God does to a Christian, is to make him a heaven, and to increase it: it should make ones heart leap to think of it. If he cast down, 'tis to raise up; if he humble, 'tis to exalt; if he empty, 'tis to fill; if he kill, 'tis to make alive; if he make misery long without, 'tis to make joy strong within; still he has a tender care of mans joy. This is the *Benjamin*, about which Gods bowels beat, let my childe suffer any thing, but nothing in his joy. O dear father, Who can conceive thy bowels to thy children! Lord, what is a man, that thou art so mindefull of him, and so tender of his joy?

He that is in heaven, can speak nothing but heaven: he that is never without joy, would never have us without joy although we be never without sin; no, not then when we do and suffer most and longest for him: when he speaks of long suffering, he ends it with joy, nay, he means it all along with joy. Christians, admire love, God does nothing to make you miserable: all that is done this way, you do it your selves. He has been a Father of children, of many children, this many thousand yeers, yet never was known to do any thing to take away the joy of any. God is very tender of your joy, be you so: he does nothing to kill your joy, do not you make any thing he does, do it. When he makes you suffer much, and suffer long, do not you make it kill your joy: this is to turn long suffering, into long sinning; yet flesh and blood is apt to this, I'll therefore speak a word to this point.

Our

Our ſufferings look as if they would be long, they have a long viſage in my eye (as I told you laſt day) how long ſoever they ſtretch out themſelves, yet I would have you manage them (as the holy Ghoſt here ſpeaks) with a ſpirit of joy. I wil give you three or four things to help, raiſe your hearts to ſuffer, and to ſuffer long, and all along with joy.

1. You ſhall be the death of inſolent wickedneſſe; It ſhould be the joy of a child of God to ſuffer long, to kill the leaſt ſin, 'tis ſo killing to his father: how much more to kill a *Goliah*, that is up in defiance againſt him. You ſhall kill wickedneſſe in armour, wickedneſſe with a brazen face; wickedneſſe with a head-piece, back-piece, belly-piece; wickedneſſe wrapt up in Iron, in Armour, from head to foot; wickedneſſe grown ſo wicked, that thinks ſhe hath made her ſelf Muſket-proof, Cannon-proof, againſt the Almighty. Should it not joy a man to ſuffer long, to kill ſuch wickedneſſe, to kill wickedneſſe that thinks to out-live all goodneſſe? Wickedneſſe that dares God, tears God; ſwears, curſes, blaſphemes, at every word; wickedneſſe ſet all on fire of hell: ſhould it not joy a man to quench ſuch fire with his bloud? Should it not be a joy to a man to put forth an Arm ro caſt out devills, though he never pluck it in again? Should not a Chriſtian make it his honour, his joy, to make devils ſubject to him? To make inſolent wickedneſſe aſham'd and return? Or ſwell and break and hang it ſelf? Should it not joy a man to ſuffer any thing, to kill a devill? Legions of devils? Principalities and powers? Scarlet wickedneſſe? Wickedneſſe grown ſo high, as ſcarce ever was

was in *England*? 'twas the joy of *Sampſon* to ſuffer any thing, that he might make wicked Nobles ſuffer, Scarlet wickedneſſe a never-dying Monument of ſhame; me thinks it ſhould make the moſt fleſhly fearfull ſpirit in the world joy, to ſuffer anything to help forward ſuch noble acts as theſe. To die in the proſecution of a juſt cauſe to the life, ſuch a death, is it not life? ſuch heart blood dropping forth, does not every drop give back a cordiall to the heart, from whence it comes? Such miſery, does it not create it's own joy? Can you not joy in ſuch ſufferings, as bring Cordials with them? Such ſufferings as are rather joyes then ſufferings, they have ſo much honour and glory in them?

2. You ſhall be the death of the kingdom of the devil thorowout *England*, thorowout the Chriſtian world. Some think the Throne of the Beaſt is in *England*; I beleeve, the life of the Beaſt, the life of all beaſtly wickedneſſe thorowout the Chriſtian world, depends much upon theſe wicked wretches which live in *England*: Is it not time then they were dead? ſhould it not joy any one to ſuffer any thing to ſend ſuch to their places? to damne up ſprings of wickedneſſe? to cut off the devils right hand? to pull down ſtrong holds of hell? Should it not joy a man to die dead, the devilliſh world, to die like *Sampſon*, and pull down all the *Philiſtins* ſtrength at once? A bleſſing is pronounced twice in one Pſalm, to thē that take *Babylons little ones*, and daſh them againſt the ſtones: what bleſſedneſſe then, to them which take *Babylons great ones*, and daſh them againſt the ſtones? ſhould it not joy one to go about a bloody

work, to be so blessed, so particularly, so doubly blessed?

3. You shall be the life of Christs Kingdom: the life of his children, Ordinances, spirit, glory, thorowout the Christian world: should it not be the joy of a man to die, that God may live? 'twas the joy of God to die, that man might live. *God shed his blood*, saith the Scripture, to save the blood of man, and he did this bloody service with joy, with *delight*, saith the *Psalmist*, which notes an intention of joy: should not a man gloryingly breath forth his glory and die, that Gods panting glory in *England*, may recover breath and live? who would not be ambitious to be his Saviours Saviour? *to bear up the pillars of the Christian world?* as the *Psalmist* speaks.

4. The integrity of your suffering depends much upon your joy in suffering: murmuring suffering is sinning, you wil suffer for this again. As God calls for the heart in doing, so in suffering; I cannot stand on this; let me conclude all thus, God owns the cause that you own: should it not joy a man to march after God? you are willing to lose your blood, and God is willing to spare it. The more backward you are to suffer, the more you will suffer; the more forward, the lesse. Joy to suffer long for Christ, will shorten long suffering.

The

The twelfth Sermon.

COLLOSS. I. 11.

Strengthned with all might according to his glorious power, unto all patience and long ſuffering, with joyfulneſſe.

EVery word in this verſe, hath it not been a ſweet flower to ſmell to? the whole is a bundle of Myrrhe. 'Tis a verſe filled with the pantings of a precious ſpirit, which are, to be filled with God: to have all, of that which is indeed all: all *ſoul* ſtrength, all *ſoul* wealth, *all might--all patience, all joy*; all Chriſt in fellowſhip and fruition, to do him all cheerfull ſervice, as long as life laſts.

There is holy ambition in Chriſtianity (*i*) to be greateſt in the Kingdom of God: *to ſit on Chriſts right hand, as he ſits on his Fathers right hand; to have all power given unto us, to do all works well which are aſſigned to us, as he did; the whole ſoul to lie in the boſome of Chriſt, and ſo to be All in All, and anſwerably all, unto all; all in point of power, patience, joy, ability, and cheerfulneſſe unto all duty.

* In the Kingdome of grace.

O how good, a good heart would be all good; all good in the worſt condition: grace would be abſolute, grace would have all grace, that all the world may ſee nothing in her but like her ſelf, in the loweſt condition: a man in Chriſt would be all in Chriſt, all unto Chriſt; out-ſide, in-ſide, whole man, whole man Chriſts with joy. I.

1. Things have their instinct: stones fall downward, and they fall as low as ever they can, to get to the very center if it possibly may be: so sparkles flie upward, and they ascend as high as ever they can, to get into their own heaven if it may be. *Eagles* flie high, and come as neer the Sun as they can. Grace hath its instinct; it ascends, and ascends as high as ever it can; would come as neer the Sunne as 'tis possible; 'twould be *like him*; 'twould shine in a dark world, in a dark night, in a desolate condition gloriously, as he did. A Christian would be all of that nature, of which he is so little: he would be in all conditions himself aboue himself; a Christiā in state, when a man in no state.

2. Things have their sense. Senses are greedy; they are never satisfied, they still cry, *Give, give*; the eye is not satisfied with seeing, nor the ear with hearing, nor the mouth with tasting; so grace, t'as it's instinct; yea t'as more: 't'as sense: grace can see grace, grace can taste grace, grace is sweet to grace; the new man can savour the things of God. A Christian can desire as he tastes: pants, and prayes, as he feels; he pants for flagons, he feels drops so sweet; for water brooks, he sees little streames so pleasant; Gods children are very craving; the more receiving, the more craving; receptions are so sweet, sense is stil egged on, divine sense, devinely exorbitant, never satisfied; it cries give, give all: all strength, all patience, all joy. The crying of a Babe, is after all that the breast wil yeild; yea, after all that both breasts wil yeild; after all that a Saviour hath purchased and made giveable.

3. Things have their reason: man moves *ex judicio*,

dicio, he diſcourſeth worth, and ſo makes out. Pearles are no lumber; Silver and Gold, no lumber but treaſure, pure treaſure; I would I had my houſe full of theſe, ſaith he. Reaſon hath found out, & pitcht upon worth, and this makes deſire mighty vaſt; the man would have all, tis ſo good, 'tis ſo precious, ſuch meer treaſure. The new man is of the cleareſt reaſon of all men: he diſcourſes worth at a greater height then any man beſides, and ſo makes out. He looks with a very piercing eye upon every thing; through Pearls, & through Gold, though the hardeſt things to be pierced, & findes out exactly what they are, and calls them exactly as they are *corruptible things*: Grace only goes for Iewels with the new man; in theſe only no loſſe, no lumber; in theſe onely no vanity, no vexation; in theſe, God; ſo much of theſe, ſo much of God, all theſe Iewels in my boſome, and all Chriſt, all heaven there. Thus the new man diſcourſeth worth at a mighty height, & makes a very exact judgment go before, and then a very vaſt deſire and endeavour anſwerable to follow after: give all, of that which is above all; of that which wil make me above all, in the loweſt ſtate: give me *all might*; *all patience*, *all joy*.

Things have their rule, and ſo muſt be proſecuted. Things earthly have their bounds: things heavenly, none; neither poverty nor riches, when one praies for earthly things: no poverty but riches, not ſome, but all, when one prayes for Chriſt; this is the rule. The meaſure is no meaſure; the ſtint is all, *all might*, *all patience*, &c. All pains, all prayers, muſt all run out at this height, for all grace, or they wil run all too low, below their rule here in my Text. 4°

The world is damnably beside this rule: examine your reach, what do you grasp after? after what do you open your hands, and your mouths wide? which way lies your ambition? your covetousnesse? to have all the world, or all Christ? to have much honour, much wealth, or much grace? to be *all* within your selves, or to be an *all* in and unto Christ?

Fallen man is a greedy creature, as Bankrupts usually are; he has lost all, and he is grasping for an *all* again. Know your state: 'tis wrong, 'tis wretched: observe the greedinesse of your heart, and which way it lies, or your souls wil be lost in an evil covetousnesse. Two things make up an evil covetousnesse, when a man desires *illicita simpliciter*, or *licita illicite*; Things forbidden in themselves, or things forbidden so; to make nothing *all*, vanity chief. * You seek great things to your selves doe you seek great things for your souls? every man is grasping after much, after a little *all*: tell me What it that all?

* Earth, Heaven, Earth, all.

'Tis a lost man, that observes not which way the strength of his soul works, and spends it self. 'Tis horrible wickednesse, to let a mans strength passe unnaturally from him; to let his precious soul spend its reins in a bed of vanities. A mans soul wastes it self unnaturally, when it works greedily towards any thing but Christ, & grace. There is more done to this man, then he will beleeve: 'tis a man 'et loose to the creature, for not taking p'easure in God. When a man cannot finde enough in God to make him his all, God gives up that man to some lust, to make nothing all: affection flies out strongly, fearfully now: behold a

man

man sick of love to a lie! a man that will kill himself with love to an harlot!

'Tis one that bears his judgment already, conscience wounds, kils this man daily, for burying love in a dung-hill: for prostituting his glory to base earth. God *vexes this heart*, as the expression is *Ezek.* 32.9. *I will vext the heart of many people, &c.* God is a vexing God to the heart of an earthly man; he wakes, sleeps, eats, talks, laughs, with a sad restlesse soul: he sleeps, but his conscience wakes: hee rises, but his heart is down: 'twould be loaded with thick Clay, and 'tis loaded with a witnesse: Ah Lord! has not the Earth enough that cannot bear up his earthly heart, 'tis so heavy?

This soul is in a deep Consumption, far gone from God; if any thing will fetch him back, 'twill be to consider his folly, and how favour still waits to be gracious to him. All earthen Cisterns are crackt: what folly is it to seek for all in that which will drop out all? Things cannot hold much, things shall not hold much, which you too much bend after. All is lost, when the World is made all: Death is in the Pot, when you are taken with the Broath; the Birth-right is as good as actually gone, when affection is so strong to Pottage. Ah wretch! Thou hast lost thy soul to gain the World.

If this will not fetch back the Prodigall, this added, will; or nothing. Favour yet waits. A Soul that hath been a great Traveller in the World, that hath gone through the vanity of the Creature, through strength of desire & curiosity, may return to Christ and be welcome: 'twas the

Prodigals case; he had spent all, wasted prime love, prime strength, ann then returned, and God accepted. 'Twas likewise *Solomons* case. Love turned at a low ebbe, it met with Love. Inclinations of heart are dear to Christ. Smoaking flax is not troublesome to his eyes; he wil stoop and blow it, to make it flame. Christ is taken with a sinner, whensoever he begins to pant after him. Bestow love upon Christ when you wil, he wil meet you; or what Love you wil, he wil out-love you. Promise to your selves what you wil in Christ, you shall finde it and more: make a God of Christ, you shall finde him so; make him all, and you shall finde him all; more then all the World beside.

But take this item along with you, A Soul in extremities cannot last long. Passion strong to the Creature, wil provoke much, and consume speedily; what is done therefore in point of remedy, must be done speedily, or the Soul is lost: a Soul a Fire to the Creature, must be snatcht as a Brand out of the Fire; 'twil suddenly be consumed else; A Soul posting to Hell, wil quickly be there. Gredinesse surfets; surfets makes quick dispatch: Death is at the door, when the soul is exorbitant; the Creature is now made a God, God wil not now endure nor forbear longer. Let exorbitant Souls think of this, and think what they have to do, and do it.

The end of the first Verse.

The

The thirteenth Sermon.

COLOS. I. 11,12.

—Long ſuffering with joyfulneſſe.—
Giving thanks to the Father, &c.

STand at the end of one Verſe, and look to the beginning of another, and you will ſee what is the property of divine joy: It ſets out the ſoul for heaven; *It makes a very aſcending frame of heart:* It tunes and winds up every ſtring to praiſe God—*With joyfulneſſe*—*Giving thanks to the Father, &c.* Doct.

As the Soul has its Divine advantages, ſo it mounts: as the body hath its advantages, ſo (you know) with facilitie it vaults and leaps. Joy is a ſoul lifted up by God, 'tis the ſoul upon Eagles wings; the ſoul eaſily mounts Heaven-ward, when God lift it. As ſorrow is Gods caſting down the ſoul.—*Why art thou caſt down, O my ſoul, &c?* And then the ſoul is fit for no duty, diſadvantage is ſo ſtrong upon it; ſo joy, 'tis Gods lifting up the ſoul; upon this advantage it can do any thing, go up hill with eaſe, mount to heaven facilly. Joy, 'tis Gods giving wings to the ſoul, to flie after him. A ſoul winged by God, will mount as high as God, as high as the higheſt Heaven, where God is: 'twill after God from favour to favour; from buſh to buſh, as young Birds do after the old one, when they are by the warmth of the old one fledg'd and can flee; as ſoon as the old one hath feathered and winged them by warmth, they after him from twig to twig, from tree 1.

tree to tree, and hang about him: So doth the soul as soon as warm'd and winged with joy from God, make after him to heaven with praise, let disadvantages be what they will. You cannot keep young ones in the nest, when once feathered and winged; no more can you keep the soul from ascending to heaven, when warm'd by God with Joy.

2. As the soul is in divine strength, so it ascends; smoaking flax goes up to the lower region, flaming flax goes higher, and is far more mounting: joy 'tis flaming flax, 'tis the soul in a blaze; a great blaze ascends very strong, and very high, as high as heaven, into the very presence chamber of the King. Things mount as they are in spirits: joy 'tis a soul full of the holy Ghost, one spirit in the bosome of another; a soul captivated in Christ, cannot but go where 'tis carried: every heart Christ takes, hee carries home to his Father with joy, magnifying love revealed—with joy, giving thanks to the Father, &c.

3. As the souls gets of God, so it ascends to him: when it gets most of him, it ascends most and best to him. Joy 'tis Gods coming down and filling the house: as you read of the devills comming down, that expression notes his extraordinary working, in and by the children of disobedience: so notoriously, as if he were in person present here, and had no other residence but in their hearts, no dwelling but here, as if hee had removed his shop above in the Aire, and brought his tools and black family down upon Earth: so joy 'tis Gods coming down. I cannot borrow a fuller expression; 'tis God extraordinarily present,

sent, and working in the hearts of his people, as if he did make Heaven it self descend, and bring down all the glory that is above, and set it in the midst of man. God thus working in man, such works work out, work up very high; Ordinary works may be vail'd and hid, extraordinary cannot; they will break out, ascend and publish themselves in the ears of the Author: these are works so wrought, as made alive, and with legs to go home again, and acknowledge their father; so are all Graces when divine joy takes them, made alive and ascending home, to acknowledge their Father——with joyfulnesse,——*Giving thanks to the Father, &c.*

I have said something for the soul, I will say something for graces, to hold out the truth of this point to you; *That joy makes a very ascending frame of heart.* As graces grow to maturity, so they make home. Joy, 'tis grace grown up, grace grown tall, to mans estate, to maturity of knowledge, to maturity of expression. Joy knows her father, which no childe else in the soul doth; can own her father: Joy is strong, she can, she doth necessarily extoll and lift up her Father —*with joy——Giving thanks to the Father, &c.* 4.

Finally, for I will name no more things of this nature: As things are in purity so they ascend. Nothing so pure as divine joy; 'tis the meer reflection of Sun-beams, the resplendency of Gods smiling face. Sun Rayes and Beams go forth and then reflect back again, warm the Earth, and then back to Heaven again: so do the beams of Gods Countenance, warm the cold heart of man with joy, and then these and the soul too back to God 5.

God again — *with joyfulniſſe* — *Giving thanks to the Father*, &c.

Vſe. You ſee the nature of divine joy, it makes a very aſcending frame of heart, it ſets the ſoul upon wing for Heaven, it makes cripples leap and praiſe God. What is the nature of your joy? Doth it make you flie up, or flie out? Doth your joy make you wantons, or puritans? Tis a paſtime to fools to do wickedly: many are worſt, when merrieſt. Ah Lord! what baſeneſſe do many belch forth, when their hearts are upon a merry pin? How proudly! How uncleanly! How looſely do they ſpeak and do! If there be any joy in hel, 'tis this certainly; the devil lifts up that heart that thus joyes, that in joying lifts up it ſelf againſt God. Curſed is that joy, that makes God ſad. Curſed is that joy, that leads to weeping and wailing and gnaſhing of teeth: In a time of joy (as you make it) I am come to ſpeak of joy, 'tis a good hand of providence ſo to order our way: I wiſh I could ſo handle this point of joy in this time of joy, as to make you all to look wel to your joy.

It fell out to be an Eclipſe that day this Sermon was preached: Chriſtmas Eclipſed Sunday; twas very ſad to behold, to tender hearts.

Time wil not ſuffer me to ſay much: I can onely ſay this, Watch your hearts, a looſe time is come, 'twil ſuit wel with looſe ſouls: you wil ſee many damnably merrie. Carnall creatures wil leap out of their skin, out of their ſouls into hel, when their bellies be full. Bellie-gods, ſet a knife to your throats, have a care of your ſouls; as you love your ſouls look to your joy: eat and drink and riſe up to play, and not riſe up to pray and praiſe God, and your Table wil be your ſnare, your death. Your brethren have too little

wil

wil you eat too much? Your brethren fast, wil ye feast? Your brethren bleed, will ye wantonly sport? They are kill'd with grief, wil ye kill your selves with joy? What a strange Kingdom shall we render our selves to be, in the sight of God? Some bleeding and groaning, and some surfeiting and chambering; some reeling and falling with deadly bullets in their sides, and others reeling and falling with too much drink in their bellies; some wallowing in the field in blood, and others wallowing in the streets in vomit. Ah Lord? wil not this make vengeance smoke against *England?*

Christians and sinners, I am afraid of these profane dayes: *Jobs* fear respecting his children, when they were going a feasting, is strongly seised upon me, lest you pul your houses about your ears, by carnall and unseasonable joy. I charge you all, by the dreadfull coming of the Lord Jesus, whose bloodie sword is drawn in the Land, and set at your brests, that your look to your joy in this sensuall season, and make it divine. Let your laughter be turnd into weeping, as the Apostle speaks: if ever that were seasonable, 'tis now. Some can smile and weep, 'tis a comely countenance now: if you can so joy now, do. Remember God when your hearts are chear'd: remember the afflictions of *Joseph* in your bowls: what a wonder is it, that this cup of Beer is not a cup of blood! thus lay your hand on your brest. In your chief joy forget not your selves, forget not your brethren; forget not God, lest God write up your wickednesse on the walls, in your consciences, as he did belluine *Belshazzars*, and

make

make your souls ring of your unseasonable joy, to the day of your death. *Germanies* wicked feasting, is deadly cured; their great drinking, is turn'd into great bleeding; their great feasting into famine. Be instructed *England*, bee instructed: so else will be the deadly cure of thy excesse.

You observe dayes and *good times* (as you call them.) I am afraid of you: observe your souls, observe your joy, how holy it keeps these holy dayes. These holy dayes are betraying dayes, they are the devills snare to thousands: how many thousands have more wrong'd their souls, in these few dayes, then in all the dayes of the yeer besides? and yet this soul undoing time, must be call'd *a blessed time*. Our wickednesse upon this blessed time, hath brought many a curse; our evil joy, much grief: if we shall yet continue it, when shall our grief end? The devill hath many snares for the poor soul of man, but they are worst which are wrapt up in joy; least discerned, but catch most, and kill dead liest. Slips in mirth and in joy are pleaded for, the devill hath enough now; the man doth the devills work, the devill may keep Christmas holy-day too now, if he wil, his work is done for him. I am led to brand a bad joy: I am commanded by this point in hand, to stigmatize all joy that is not divine, that makes not ascending frame of heart: I will do this in three or four things briefly:

1. Bad joy hath this grand evil in it, *It strips God of all.* No evil carries the heart so totally from God, as evil joy: it carries away the heart, and every heart-string; *The soul, and all that is within*

within, as that full expreſſion of *Davids* is ; the ſoul, and all within ; the body, and all without, every ſinew and nerve are ſet intenſely awry, when joy is awry. A man is very heartily wicked, very totally wicked; every faculty, every ſinew ſtretch themſelves to ſin, when ſinfull in joy. There be many ſacrifice to the devil, but none ſacrifices ſo bountifully to the devil, as joy doth, when corrupt : ſhee ſacrifices *totum univerſale, totum particulare*, all in generall, all in particular, all the man, all the joints, nerves and ſinews of the man, to the utmoſt ; All the blood, all the ſpirits in the blood; all the ſpirits generally throughout the whole ſtate, doth bad joy ſet a dancing after the devil, ſo that God hath nothing left him in this man. A merry devill joſtles Chriſt out of all.

Bad joy hath this ground evil in it, *'tis ſtiff-necked*; hardeſt of any to return, to be reclaimed. A mans joy commands all. and is all, and will be all, to the heart. A man is moſt hardly brought to part with his joy. What is ſo dear to a man as his joy, let it be what it will ? 'tis his Heaven ; the ſoul and Heaven are inſeparable, they are ſo identified, ſo one in another above all other things. Joy and the ſoul are more identified, more one in another, then the ſoul and any other paſſion or thing whatſoever. 'Tis almoſt impoſſible to ſeparate things which are ſo neer, onely the power of God, which can do any thing, can do it. Hence 'tis, that 'tis ſo hard to bring a man to leave ſin, when his ſoul hath found out joy in it, when the ſinner can make muſick to himſelf in his ſins, when the ſinner by art hath made an inſtrument 2.

inſtrument of his ſin, a Lute to play upon, and delight his ſenſes withall; Joy, 'tis a fragrancy made from many flowers, with much picking, chuſing, and compoſing of flowers; 'tis honey gather'd with much art, from much variety: the ſoul is not eaſily brought to put that by, which it hath ſo ſpent it ſelf for, and ſo laid out its utmoſt art and ſkil after. Bad joy, 'tis the ſoul in the arms of the devil, he holds faſt; 'tis the ſoul in the boſome of the devil, two evil ſprits dear each to other, making their felicity in and of each other; evill ſpirits endear'd are harder to part then evil bodies.

3. Bad joy, 'tas this grand evil in it; *'Tis the completion of evil:* 'tis wickedneſſe full: ſin grown old, out liv'd all vertue, yea, out liv'd all conſcience; for til conſcience was quite dead, bad joy could not live. Bad joy is an evil that hath conquer'd vertue, truth, conſcience. God; and triumphs in this victory: all the tone now is, *hang ſorrow*, and yet hell now gapes for the man, and never ſo wide as now. Sinne may be grown old when the man is young, 'tis many a young mans caſe, the Lord knows, nothing mature in them but ſin, as you may ſee by their joy and triumph in it; fit for hel, ere they come to age to be fit for their patrimony.

4. Bad joy, hath this grand evil in it: *It ſets the ſoul very neer wrath*; at the gates of hell, knocking to go in. Evill joy 'tis a Malefactor upon the gallows, there is but a ſtep between him and turning off: *The triumphing of the wicked is ſhort*, when once a ſinner begins to triumph, he has but a little time to live. Seeſt thou a ſinner laughing? ſtay a little, the next change of countenance will be

Job 20. 5.

weeping

weeping and wailing and gnashing of teeth. You say of some notorious persons, That the gallows groans for them: when you see a man notoriously wicked, joying and triumphing in sin Ah Lord! Hell groans for this man, hell opens for this man, in a moment hee will go down to the pit. Wee leave him there, and conclude.

The fourteenth Sermon.

COLOS. I. 12.

Giving thanks to the Father, &c.

THanksgiving (according to the sence of this and others Texts) *is a divine return of divine love:* Tis a Sea going forth into all the veins of the Earth, and returned again to its self by Rivers and streams. God is infinitely out here below, and yet all upon finite man, man is to make a return of all, and in gods own coine; love, for *love*: to make Gods own doings and dealings, acknowledge him and own him; all to love the Creature, respecting body and soul, in prosperity and adversity to call him Father: *Giving thanks to the Father.* *Defin.*

Man is the mouth of the Creation, to make all the works of God speak, and acknowledge their proper Author; all the power, all the wisdom, all the love that is in them, to God as their Father. Every creature hath a rude speech to this purpose of its own: that is, as Gods own glory, gloriously revealed in them, sensibly speaks forth himself. But man is formed intentionally, and very transcendently

sceendently to this work; to speak not rudely, but divinely, accurately; to make power speak, and to speak to the life: wisdome speak, and speak to the life: every mute Creature and action, and all the love that lies mute and silent in them, to speak out and prostrate it self, to God as its Father. *Giving thanks to the Father, who hath made, &c.*

All things in the World, in the Heavens, in the Earth, in the Sea, have Gods mark upon them, as his goods; as great Merchants set their mark upon all the goods which are theirs. God hath not left himself without witnesse, throughout the Creation: Now thankfulnesse, 'tis a going from creature to creature, from work to work, to find out God, his mark, his image and superscription: To whom doth this belong? To whom that? If the coyne be to God: why? give unto God the things that are Gods: If this Creature of action, be so far, so mute that it cannot speak, nor call God father, I will for it, saith a thankfull soul: let God have all his own, let him wear his own glory himself, and none else; Father all love, to all things here below, temporall love, eternall love upon him. *Giving thanks to the Father who hath made us meet, &c.*

Thankfulnesse is a making every thing that is good, to cry Abba Father to God: every thing that is good, and all the good that is in every thing: what is simply and totally good: what is subordinately and finally good, good in its end, as troubles which prepare and fit for Heaven: what good is in the staffe? what good is in God? what good is in good, and what good is in evill? Thankfulnesse gets a fishing and gathering for

love,

love, every where, and to every ones door; to hell door, to Heaven door, to present it to its own Father, *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of Saints in light.*

Thankfulnesse, it is Gods faithfull regester. 'Tis Recorder to the great City above; it hath an admirable memory, nothing dies that love doth; 'tis a grace which layes up doings, sayings, yea, whisperings of love in the heart, many yeers, and ponders them every day, every hour, and keeps them alive, and as fresh and fragrant in the soul, as if but now done. She writes love, as he writes beloved, upon the Palm of her hand; shee is never forgotten, nor never forgets; she remembers dayes of old, dayes of love, though never so old, are new. Thankfulnesse makes mercies live as God lives, *for ever. His name is had in everlasting remembrance, &c.* By whom? By a thankfull soul, by none else. There is no grace makes Chronologie so exact for yeers, for dayes, for hours, for all circumstances, as thankfulnesse doth. How long God hath been a Father: in what condition a Father, in what manner and measure a Father; to what end a Father, to bestow an inheritance; what inheritance for kinde, for situation; whether in darknesse, or in light, she exactly records all. *Giving thanks to the Father who hath made us meet to be partakers of the inheritance of the Saints in light.*

Thankfulnesse, 'tis Gods bountifull paymaster: 'tis a return of Gods own with advantage; his favours, and mans heart in, over and above, for Gods favours. A thankfull man cannot nakedly return fatherly love; he bindes up his heart in his

acknowledgements; he bundles up blessing, and bundles up his soul in them, and so carries them all together to heaven. *All his benefits, and all my soul, and all that is within it,* let them all go together to heaven, to make an offering of thanksgiving. Let the Ark go home again, but no by means let it go home empty; send costly pictures of Gods delights home with it, *golden* Emrods, *golden* Mice: let Christ and love revealed in my soul, be returned by my soul home again, but let them not be returned empty, sayes a thankfull man; let me picture out and engrave Gods kinde dealings in my heart, and so send divine favours & heart together, home to heaven: yea, if I had ten thousand souls, ten thousand Jewels more precious then that inmost Jewell of all in my brest, let that love which hath made it self my father, and made me out an inheritance, as a childe, and me fit for that inheritance, have all. *Giving thanks to the Father, &c.* Understand this to be a heart speach, a soul breathing, an intense totall soul breathing, heavenward.

Thanksgiving 'tis a presening God with his own; with all his own: — *with thine own have we offered unto thee,* saith *David* in his thanksgiving: *wisedome, might, are thine, all that is good comes of thee.* A thankfull man hath no good thing of his own, 'tis all Gods that he has; his wisdom, Gods; his strength, Gods; every good thought of God, to to do, to will good, of God; whatsoever he has, whatsoever he is, is grace — *by his grace I am that I am:* this is the naturall language of a thankfull soul. All good in me, all good that comes from me, is of him and through him, and therefore all

shall

shall be for him: inheritance, fitnesse for this inheritance; all felicity, all that belongs to felicity, have no naturall, but a divine Father. Giving thanks to [*the*] Father, &c. Tis an expression κατ' ἐξοχὴν, 'tis a breathing out of all, for all, to him that is All. Gods fathering of man, hath all favours in it, all favours have two parts, an inheritance, and fitting for it, and both in this Text, and both taken up with one hand, to wit, with thanksgiving, and lifted up as high as heaven.

Thanksgiving, 'tis a spirit still upon the wing, rising and ascending to heaven from every thing; never at home, but at heaven; 'tis a very low thing, that he cannot rise from as high as heaven: he eats and looks up; drinks and looks up; looks down, and looks up; whatsoever he looks upon, he cannot look off God: whatsoever he sees, hears, tastes, smells, he takes wing from, and goes bound in spirit for heaven — *whether ye eat or drink, or whatsoever he doth, he doth all to the glory glory of God.* Thankfulnesse is an Eagle-grace, whose game lies all in soaring and mounting towards the Sun: 'tis a soul still travailing from earth to heaven, from the creature to the Creator: 'tis he that brings tidings to heaven still of the lost groat, of the lost sheep, of the lost Son, of what of Gods was lost, and is found here and there, in this person and that, in this thing and that, which makes that transcendent joy above: 'tis a man whose minde runs upon God (as you have such a phrase) nothing but God is in all his thoughts; he is lost in love, and can finde no way out, but by breaking out to heaven. *O the depth of the riches both of the wisedome and knowledge of God, &c.*

Thankfulneſſe doth preſuppoſe admiration: a minde over-matcht with matter. The ſoul is big with admiration as it can go, ere it kindely and naturally brings forth thankſgiving. A little makes a thankfull man admire much; the leaſt of Gods mercies, O how great 'tis to a thankfull ſoul? A thankfull ſoul ſees nothing but wonders; bread a wonder, a crum of bread in his mouth a wonder: clothes a wonder, any rag on his back, a wonder: any whole piece in his fleſh, in his ſpirit, in his eſtate, in his name, a wonder; O how big are all a thankfull mans mercies, and how little he? how tall and proper every mercy, and what a dwarf he! How good is every piece, but the middle piece! what a worm is man, and yet how uſed by God above a man, ſet *little lower then Angels*! What a nothing, what a worſe then nothing is man, and yet what an all is God to him! theſe two wonders make a third, to wit, a dead heart alive, and leap as high as heaven. *Giving thanks to the Father who hath made us meet, &c.* You ſee thankfulneſſe hath here a great many wonders in her eye, and this ſtirs her, —*Who hath made, and made us*: and made us, what? why *partakers of an inheritance*: what inheritance? why an *inheritance of Saints*; Where doth it lie? why, wonderfull ſtrangely, as high as heaven; in light admiration (you ſee) is the naturall mother of thankſgiving, giving thanks to the Father, Who hath done all theſe and theſe favours for us.

Finally (for I will name no more things about the opening of this Doctrin, though it were worthy long dwelling upon) Thankſgiving 'tis the proper work of a Chriſtian, and the naturall work

work of an Angell. A Christian is organized above all men, sweetly to tell God, his own: he can dive deeper, ascend higher, run faster and further after God, then all the lower world beside. 'Tis proper onely to a Christian to see love, taste love, which are the strings onely which thanksgiving makes musick upon; she can play nothing but love lessons. No man is divine but a Christian, all others are but sensuall, and to be ranked with bruits in point of thanksgiving, for they give as good praise to God for any thing they have as any carnall man, and better. *Bruits* cannot speak, but their bodies really answer their end, which is reall thanksgiving, for what they have and are. 'Tis a reall return of all, for all. A carnall man can speak *God I thank thee &c.* But neither tongue nor hand, neither soul nor body answer their end, and so man makes himself an hypocrite, which a beast cannot do.

The waves clap their hands (saith the *Psalmist*) many carnall men do not so much in point of thanksgiving; the best of them can do no more. All *inanimata*, and meer *animata*, they are onely Creatures *adextra*, respecting thanksgiving, they can onely clap their hands, and clap their wings, and all carnall men can do no more; theyr creatures onely *adextra*, respecting divine works; what they can do at these is onely with their hands, and with their tongues, clap their hands, clap their breasts, and lift up their eyes, which some *Bruits* will be taught to do in time.

As thanksgiving is the proper work of a Christian, so 'tis the naturall work of an Angell, their breathing is divine praising: they are spirits of

honour waiting upon the King of Glory; their place and their ſhape is for tranſcendent melody: the advancing of infinite love is all their work, they ſpeak nothing elſe, do nothing elſe, nor can do; as the works you do naturally, you do neceſſarily; you breath and you can do no otherwiſe. They are juſt under the Line, love ſhines mighty hot upon them; with full face, with perpendicular Rayes, that they are in a continuall rapture, which neceſſitates heart-lifting and leaping, and nothing elſe, and makes *Hallelujah's* all their language. They are taken up with returning what they hear, ſee, feed, taſte, and live in, and live upon. The reſult of all is, this thankſgiving is a divine returning of divine love: a rendring to God as we have received, as that expreſſion concerning *Hezekiah* is; 'tis ſaid he rendred not, or as it is in the Originall repayed, not according to what he received; which is a full and a lively definition of thankſgiving.

Uſe. Let us all mourn and take on, wee are all behind hand with God. The Chriſtian world is become bankrupt quite broke, makes no return to God of his love, he is iſſuing out proceſſe to ſeize upon body, goods, life, and will be put off no longer: Bloody Bayliffs are abroad for bad debters, all the Chriſtian world over; Chriſtians are broke, and make no return, God is breaking of all. He cannot have what hee would have, what hee ſhould have, he will take what he can get, for money he will take goods, limbs, arms, legs, he will have his own out of your Skin, out of your blood, out of your bodies and ſouls: he is ſetting the Chriſtian World, as light and as low as they have ſet his love.

love. Ah Lord! what a time do we live in? Long ſuffering is at an end: mercy wil be righted by juſtice, juſtice will have all behinde, 'twill be paid to the utmoſt farthing; 'twill ſet abroach your blood, but 'twill have all behind. *England*, look to thy ſelf: how much haſt thou received? what haſt thou return'd? here is but one thing will undo thee, O *England*, to wit, ingratitude, not returning as thou haſt received.

There be three or four things which broadly ſpeaks *Englands* ingratitude. *Great favours overlookt*; So great things ſcarce in any age as in ours, hath God wrought, yet what impreſſion is there to be found in any mans heart? Works are great, and yet make but little impreſſion; as faſt as wrought, dead: 'tis deadly ominous. Tell me, Are your hearts in aflame of love? doth heaven ring with your praiſes? have not, do not the dealings of God challenge this of everyone? The dealings of God with *England* carry a ſweet face of love, and their inſide ſeems very killing and judiciary, they leave all hearts ſo flat and ſo low, at ſuch a deſparate loſſe ſtill, as if nothing were done: the greateſt Victories, the greateſt deliverances, keep up the heart but a day, but an hour. Our favours are great, but work not anſwerably. There is no one thing more ſad in my obſervation: they are great onely to look upon, not great in their efficacie and power upon the ſoul, which may make you all look about you,

The buildings of great deſolation appear. *The Lord pitty thee, England, The Lord pitty thee, England.* We grow cold, under the Rayes of fervent love; dead, and nothing will keep us alive. The

Revelation

Revelation of great love, made us a little warm for a time, and liſted up our hearts a while, high; & now they fall deadly faſt; 'tis deadly preſaging. If nothing will keep up the heart, all will down, al muſt neceſſarily down. If *Ely* cannot keep up his ſpirit, he will not keep up his perſon; if the heart bee broke and down, the neck will be brok too ere long, and all down: a ſinking ſpirit, preſages a ſinging ſtate. Every mans heart ere while, was at his mouth leaping, now 'tis at their heels running: love unto miracle will not keep us alive, nor keep up our hearts and hands, to magnifie God: what deſolating ingratitude is this? Every one looks heavy, ſpeaks heavy, ſighs heavy, ſcarce one magnifying God. What ſhall I do, ſayes one? What ſhall I do, ſayes another? Why what does God do? eye him, do your duty, follow after him with praiſe, or you will murther your ſelves, and many more.

2. A ſecond thing that ſpeaks broadly and ſadly, *Englands* ingratitude, is, *Concurring and aſſiſting providence checkt*: A willing God to do great things for his people ſleighted. Love works richly we work poorly: we let Love die in travell at our door: we are likely then, to make a goodly return of love, are we not? wee are lazily making our ſelves ready, when love calls and puts in her finger at Keyholes, and crannies, gloriouſly to us, which is groſſe ingratitude, and for which the Church was heavily judged, with a departure. We take not Chriſt by the hand, when he ſtretcheth it out to us; wee do not welcome Chriſt, as he comes ſmiling, and with a countenance like *Libanon*, towards us; we do not bleſſe, kiſſe, and embrace

brace him, when hee ſhews his face as an Angel: greater unkindneſſe and ingratitude can there be? We let mercies, great mercies, melt away in their own greaſe, and make nothing of them for Gods glory, or our own good; as if great favours coſt God nothing, Gods people nothing, nor were worth nothing. Heaven opens again, and our eyes are ſtill ſhut. God makes his glory paſſe by us, and we let it paſſe. Green mercies, raw mercies, halfe mercies, baſterd bleſſings will content us, when full favours, mature favours, admirably, profer'd. We check a bountifull God, a willing Father; Is not this baſe ingratitude? we ſleight full love, when fully profer'd; a plaint of renown when profer'd, in away of renown: Is this to return full love, fully? to kill it in travell? to ſtrangle it in the womb? Becauſe the man-childe makes pangs and throws, therefore weary of travell and any peace, ſo but an end of this War; any Reformation, ſo this corporall deſolation were but ended: O baſe *England!*

A third thing that broadly ſpeaks *Englands* ingratitude, is this, *Gentle corrections unobſerved.* 3
Who obſerves how tenderly the bloody ſword is manag'd in *England?* How in the midſt of juſtice, God remembers mercy? Who is taken with this? how many hearts doth this raiſe to follow God with praiſes? What an Earth-quake Juſtice makes in the joynts of the wicked! What a breſt-work in battle, mercy makes? To ſave the innocent! Few to reſiſt many: few to kill many! How ſparing of good blood, is our good God! How careleſſe of bad! How he doth drop in relief like *Aquavitæ*, when we are ready to ſwonne, things

things go ſo ill: How many hearts are taken, rais'd up, kept up, bleſſing God for this? Mercy exalts her ſelf againſt; Juſtice, ſhe leads and guids our bloody armies; Juſtice is but a common man, wounds and kils here & there, where mercie bids it. At moſt, Juſtice brings up but the rear in our Warre, ſhe comes behinde and treads a little upon our heel, and bruiſes that, whiles ſhe breaks the heads and necks of the wicked. O what Heavenly pillage every battell in *England* hath hitherto afforded! How much of God, how much Divine power, how much Divine wiſedome, Divine love, to be gathered up! But who hath inricht himſelf, with this Noble treaſure? Thy greateſt mercies, O *England*, are but ſhort liv'd: Thy tendereſt mercies quickly die. I like it not, ſhalt thou live, O *England*? God admirably ſaves us, we wickedly kill his kindneſſe: 'twill kill us all, if not well look't to. God is full of bowels, we are brawny, 'twill not laſt ſo alwayes. God kill ſmalice, we kill love, what dealings are gentle, we groan under as tedious; too long, and too broad, too ſpoiling, too killing: who bleſſes God that *Englands* miſeries are mild? That *England* is dealt with, far better then ſhe doth deſerve.

I have ſpoken more generally to the Land, I will ſpeak more particularly to you, Chriſtians. you have a great ſtock of love in your hand, what return do you make? I am commanded by this point in hand, to look after my Maſters income, his great revenue of this lower world; rent day is come, and I am come to demand it: You were Lepers, are ye cleanſed? How many return and give thanks; you were caſt out to loathing, are ye

taken

taken into embracing? What acknowledgement do you make? Infinite love is out upon you Christians, how does it return into the bosome from whence it came out.

Ingratitude makes great guilt, and great breach: that heart will grow to heavy for the man, that cannot be taught to praise God, to sing new songs as God renewes his favour. Three incomparable things, are spoiled by ingratitude; Gods glory, mans peace, and increase of grace; he growes backward (as you have such a phrase) that is ungratefull: it turns all mans welfare into a consumption: his the thief that robs God and man, 'tis base faseneſſe; Gods love and mans knit up in a Sack, and the mouth cannot be opened; all divine stirrings choaked't cripl'd, kill'd and deaded which makes merily, and sweetly, heaven-ward. Twere endleſſe to tell you the evills of ingratitude.

I will give you a word of remdy, and so conclude this point. The heart is in thankfulneſſe, as 'tis in truth. Thankfulneſſe is the vitall breathing, of integrity. A sound heart arrogates nothing, but ascripes all to God; hypocriſie is the worst giver of all to another that can bee: truth is best at giving every one their own; 'tis her greatest pain, that she can do it least, to him that is best to her. Integrity hath no other felicty, but to paint out love and carry it to Heaven, to see if God will own any art of hers, to make him glorious. All the complaint of integrity is, that favours are lost upon her, that love dies in her bosome, and many made prisoners by her, so chain'd and fettered with an evill heart, that they cannot return to God that gave them. Integrity is 1.

still

still sighing and panting to get up hill, with all Gods blessings on her back; Oh that I could carry all sweetly home again, that God lends me.

2. Secondly, as the soul is in life, so 'tis in thankfulnesse; heat is best at making upward. Truth is sometimes, much separated from life; zeal from integrity; an honest heart, but something cold and heavy, does not run well (I confesse) in Christian propriety of speaking but we will suppose this case, and speak on; let there be what integrity and honesty in the heart there will be, if there be not fervent love and life, warmth and heat, thanksgiving will be poor. Thankfullnesse comes the deadliest off, of any duty in a dead heart. Some birds have longer wings then others; they usually flee highest which have longest: hee had need have a large strong wing'd soul, that is good at thanksgiving, the duty is so meerly & so highly heavenly. A cold heart can do but little at prayer, but just nothing at thanksgiving; you were as good go to string a stone and play upon it, as to make divine melody upon a stony cold heart. Defect in naturall heat, makes benummednesse to action; if you be benumm'd to duty, certainly there is a defect in spiritual heat: you are not warm enough at heart: a man is in thankfulnesse, as he is in strength of love: strong love will fall a limming out of Christ from head to foot acutely, his eyes are like, his hair like that &c.

3. Thirdly, as the soul is in Prayer, so 'tis in thanksgiving; as a man is in conscience to the means, so he is in assistance to the end: as a man is at one duty, so he is in likelihood and capacity to bee at another. Duties they are introductive, one leads into

into another; wee go from ſtrength to ſtrength from the ſtrength of one duty, we are made ſtrong to another; the bleſſing of one duty leaves ſupply behind it, to bring on another higher. God ſteps in on a ſudden and lifts up the ſoul, when the man is upon his knees. A man does beyond expectation, when hee humbly caſts himſelf upon the means; when a Chriſtian cannot do a divine duty, let him come as neer it as he can, and Gods ſteps in and makes it out. When a Chriſtian cannot give thanks, let him pray, and God will turn a ſpirit of prayer, into a ſpirit of praiſe. Some are diſcouraged from prayer, they can give thanks no better; I come ſtill as a Raven, meerly craving; why; Do ſo ſtill, 'tis not impoſſible to God to teach a Raven to ſing.

Finally, a man is at thankſgiving according to an inward ſecret aſſiſtance and concurrence, which no man can expreſſe: as the ſpirit helps in prayer, with ſighes and groans which cannot be expreſſed; ſo in thankſgivings, with heart-liftings, and heart-raiſing, and raviſhing which cannot be expreſſed. Sailers to Heaven finde ſometimes a current, as Sailers here below do in ſome voyages; when the ſoul lights of this, it ſails apace, whether it will or no, with no pain: there are ſecret whiſpers from above; bunches of the holy-Land, taſtes of the powers of the World to come; theſe are above all to raiſe the ſoul, and to ſet all a praiſing God: as the ſoul is brought neerer Heaven, this duty becomes naturall. I ſee ſome very thankfull, and yet very poor, ſcarce any thing without to make Muſick on; ſurely, they have a mighty advantage within; there is one windes up, blows

and

and breaks within, the inſtrument could never go, without any thing elſe, ſo, as it ſeems to do.

The fifteenth Sermon.

COLLOSS. 1.11,12.

Giving thanks to the Father, [who hath made us meet] to be partakers of that inheritance of the Saints in light.

OUr way is mountainous, every word is wonderfull high; we need wonderfull aid to do well: I again beg your prayers; I prize them above all parts, to facilitate and felicitate my way, make me and your ſelves happy in them: make wings for me to aſcend to Heaven, my Text and worke lies all there. *Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the Saints in light.*

——*Who hath made us meet,* ἱκανώσαντι who hath made us *fit* or *ſufficient*. *Idoneum facere*. Who hath [*made, &c. Vox creationis, terminus creandi eſt.*] Tis a terme of Creation; *Grace is another Creation*: 'tis much out of nothing, much made from nothing, by nothing, but by him that is all. Giving thanks to the [Father] who hath [*made us meet, &c.*]

Creating & making, idem ſonant vide Gen. 5. 1. Doct.

The Image of God in *Adam* was a piece of the Creation, a peculiar, prime piece, 'tis noted ſo *In the Image of God made he him, &c Gen.* 5. 1. The Image of God was the reſult, the ultimate, the gloſſe, the glory of the whole piece; the furtheſt reach

reach, the deſigne propoſed, the top of creating art lay in this, *In the likeneſſe of God made he man, &c.* This prime piece was loſt, deeply loſt, generation wil not reach it, regeneration only can: the reſult of generation is but mans image nakedly and no more: Gods image is a piece, that bears ſtill upon Creation. Who hath [*made*] *us meet.* 2.

One miſerable Creature brings forth another; no Creature makes another good; Men of gifts, have not this gift: men of grace cannot make gracious; The skilfulleſt man cannot ſet another in Chriſt, he muſt be created in. *We are created in Chriſt Jeſus unto good works, &c.* ſaith the Apoſtle. Men whoſe art and trading lies onely this way, to make gracious, yet theſe cannot; we are but inſtruments by whom men believe, but pipes through which grace is conveyed: the fountain open is Chriſt. He is the fountain of life; life and the fountain thereof; ſpirits bubble and ſpring out of his boſome and blood. *Fountain*, 'tis a term that notes no reception, becauſe none known, is uſed by the holy Ghoſt, as *Melchiſedeck*, to ſet forth a tranſcendent thing, a work immediately and only from God, as Creation was: ſo would the Apoſtle have this word ſound in our ear, which is uſed in my Text, who hath *made* us meet, who alone (*i.e.*) hath done this, as he did things at firſt, *Cunctis patientibus*, every thing laying meerly paſſive, as the *Chaos* before him.

The naturall ſpirit is ſtill created; you give *Semen ſanguinis & ſemen carnis*, but not *Semen ſpiritus*, the ſeed of fleſh and blood, but not the ſeed of your ſouls, you bring nothing to this glorious work; not a ſtone, not a duſt to our inmoſt

room; God breaths the soul still; if the natural spirit, much more the divine, *the holy Spirit*; *Gives the holy Spirit to them that ask it.* Grace is another in-breathing, another inspiration, upon expiration, solemn request as dead; an immediate Act from Gods own Mouth, as the first breathing of the soul was; not leaning to, or admitting of, any subordination or coordination. No Father hath grace but God. *Giving thanks to the* [*Father*] *who hath* [*made*] *us*, &c.

4. The way of grace is *via creationis*, the way of Creation. The spirit moves freely, absolutely; first as it did when it moved upon the *Chaos*: It works not in reference to any preceding work or sign of enducement, much lesse ingagement: All are under sin, dead; a *Chaos*, and *he quickens whom he will*: all inducement, is only from God and will. An out-room here below he would have, and he said, *Let there be this, and let there be that, and it was so*; and this was the manner of raising it: so now, a room he wil have here below, more inward from the noise of the World, and he said *Ephata*, let this Window be opened, and let there be light, and 'tis so. Vessels he will have for this low room, and he makes them all himself, according to absolute wil; he *make* one to honour, &c. *Terminus creandi est*, 'tis a terme of Creation, Synonimicall with this in my Text, who hath *made* us meet, (*i.e.*) by his word, and of his own free wil.

Media gratiæ, ordinem creationis subeunt.

The means of grace have the order of Creation, stamp'd upon them: Christ the great wheel, that turns all other wheels of our salvation, *is made unto us*, what he is, and made of God.

—*Who*

——*Who of God is made unto us, wiſedome righteouſneſſe, &c.* 1 Cor. 1. 30. Chriſt is a full Sea in deed, but not a drop to us, but as made of God. So we are *made* able Miniſters of the new Teſtament, not of the letter, but of the ſpirit. Could ſuch a poor man as I, by ſpeaking a while to the ear, turn the heart from ſin to Chriſt, did not a creating bleſſing ſit on my lips? Divine inſtitutions have the formality of a Creation in them, becauſe they have what they have, and do what they do, from ſupreme power only, above all cauſe and reaſon: Therefore are inſtitutions and means of grace here, not ſo much as mentioned, only the *Father*, means are ſo beſide likelihood and reaſon, to ſo noble an end, as to make and fit ſouls for heaven. *Giving thanks to the* [*Father*] *who hath* [*made*,] *&c.* None elſe worthy to be ſo much as mention'd in this noble work.

Other means have their reaſon in them, as a cauſe.

Grace is a Creation, and 'tis ſuch a Creation; there is *Creatio tranſiens, & continuans*, Grace is a continued Creation. *The Father works* [*hitherto*] *and I work*; he ſpeaks of Gods working grace, under the notion of creation, & in that very phraſe, that we ſhould call the working of grace a creation. The Creation of the World ceaſed in ſo many dayes, and God reſted from that labour, and doth ſtill, but the creation of grace laſts *hitherto*; tis the work of the Trinity to this day, without reſting and how long yet further 'twil be, whether to the end of the externall Creation, I cannot ſay. The Word of God is a *living Word*, it hath a ſpirit in it: this is the Work of the Trinity ſtill, to put ſpirit into the word, to make living words, and ſo living ſouls. So the Works of God are *lively*

Creatio, & talis creatio

Tranſiens.

workes; what Gods does, 'has a voice; the staffe, a voyce; all that God sayes, and does, all his words and works, they are made lively, that is, breathing and forming eternall life in man, by a transcendent concurrence of Father, Son, and holy Ghost; the first is here mention'd, to wit, the Father, the rest are to be understood, to wit, the Son and the holy Ghost; the works of the Trinity *ad extra*, are not to be divided. *Giving thanks to the* [*Father*] (*i.*) to Father, Son, and holy Ghost. Who hath [*made*] us meet, &c. Under this term *made* the word of God, and works of God are meant as means, for he speaks in the foregoing Verse of sufferings which attend truth, which are all conducing to this noble end, to fit man for *God*. Grace, 'tis a new Creation; a Creation that makes old things passe away, things as old as the old Creation, and then things to become new. 'Tas destruction in it, and then erection and edification; it takes away, and then sets up; it destroyes sins, which are old things, as old as the devil, and then sets up grace; takes away the stone, and then builds with flesh, this is the fashion and manner of building within: kills light, new love, this then makes a new: new the old man, and makes a new heart, a new Creature, a new man. Who hath [*made*] us, &c. (*i.*) who hath made us again, who hath made us anew.

Nova.

Abscondita. Grace is a hid Creation: 'tis *formatio secreta* ——*our life is hid. Knowest thou the way of the spirit in man?* 'tis as the way of a Bird in the Air, 'tis as the way of the wind in the Earth, very unknown; 'tis meat to eat which the world knows not

not of, no, which Christians know not of. One Christian doth not know what meat another Christian hath at his Table, nor how sweet; not what guests, nor how merry together: *I have meat to eat which* [*ye*] *know not of.* A Christian is bound in the spirit, and cannot see the girdle; raised high, and cannot see the hand; taught wisdom secretly, and like *Samuel*, cannot tell the voice; warmed, and cannot describe the fire; the soul as in Heaven, and yet in the body, and then whether in the body or out of the body, cannot tell. As there is killing without hand, so there is making alive without hand, without any seen, or to be discerned. Trees have their sap and seed in them; their sap and life is hid, it creeps up under the Bark, and puts out gloriously, but very secretly, and unexpressibly, beyond all demonstration: so is the way of grace, and the working of the spirit of God in man.

Invisible stile. A new name which none knows but he that hath it.

Grace is an internall Creation, it makes a new heart, and a new spirit: 'tis glory within, 'tis bones broken, not flesh, and set again and made glad: 'tis a heart prickt, wounded, and heal'd, not a head. Grace, 'tis the fore-skin of the heart taken away; a Jew inwardly: 'tis great hammering, and yet no noyse heard, 'tis so inwardly; a cry, but none heard in the streets, 'tis in such inrooms: 'tis not onely the hand without put forward, but the watch-wheels within, set right to the Sun. Grace, 'tis *Anima indivisibilis*, the soul broken all to pieces by supreme power, and curiously by the same power, see together again. Grace is glory within, a room of Royall repose private: 'tis Christ in the heart of the earth: the King-

Intus.

dom of God is within us. The words which Christ speaks, they are *spirit and life*, so are all his works, which now he works, they are *spirit and life* (*i.*) of life upon the spirit: he hath done all his works without door, all his work now is within, spirit upon spirit; not a work more should be wrought now were it not to make influence upon the spirit. The ball and flesh of the eyes is made, all the work now is about the *pupilla*, the nerves and Chrystall faculties within to make it see well, and a far off, as far as Heaven.

Tota. Finally, grace is an universall Creation. In the first Creation all was good, so in the second, all is good, *all things are become new*. In the first, all was wonderfull good, good, good, very good; so all things in the new Creation are wonderfull good [behold] all things are become new, a new heart, a new tongue, a new joy, new hand, new foot, all new — *A new Creature*, not a new limb only; all

Tob. tob. new, all good, wonderfull good [behold] *All things are become new*. The first Creation made the great World, all of it fit for Gods delight; the second, makes the little world so, all fit for Gods delight; it makes, one Christi in, all Christians all over, fit to be partakers of an inheritance, the highest, the purest, the wonderfullest, *In light, who hath made us meet to be partakers of the inheritance of the Saints in light*.

Vse. I can stand upon this point, and see double misery at many mens doors, plain. There is marring without, what making is there within? pulling down without, what setting up within? killing without, what making alive within? destruction without, what salvation within? God

is

is making bodies suitable to souls; temporal states sutable to spiritual, to make that within speak it self, in this without. Ah Lord! What total ruine! What double, what damnable desolation, shall we see! Name, State, Body, all made like unto the soul, all marr'd and ruin'd.

Sinners, your utter undoing time is come you wil have nothing to set up within, you shall have all pulld down without and within; you wil not have your souls made better, you shall have soul and body, all made worse. A blinde, lame, ruin'd soul wil content you; wil a blinde, lame, ruin'd body content you too? you shall have this too; as much ruining, marring, desolating as you wil; none of us wil see our inward estate, til God write it out at large in our outward; *Englands* plague, every mans plague is in this. God hath driven a high calling of soul making, in this Land many a yeer: but no man hath regarded it; this hath thrust him upon body-marring and spoling of all; sinners you look not to the cause of your misery. Every man complaines, he is undone, in this and that; why, O Plaintiff, is not thy soul undone? didst not thou play the Cavalier first and spoild't God, conscience, thy soul? Does not all lie ruinate within? have they not done so long? Is it much to thee that a few sheep, cattel and goods lie ruin'd, and wasted without, and is it not thought of by thee yet, what ruines are within? Why? thou shalt be more desolate, *most desolate*, mar'd quite, til thou better look after soul-making. You kil the spirit, kil your consciences, kil every good thought, and what looking after making

alive? Shall bad only live and do wel? no God wil kil that too; you have kill'd all good, God wil kil all bad; If you be ſet upon ruining, reſolved upon ruining, God wil reſolve ſo too.

My great errand from the point in hand is, to
1 ſouls ruined, and ruinous. The one wil reſpect the wicked, the other the godly, and ſo we ſhall carry on, what we have to ſay. I wil give you ſome principles demonſtrative of a ſtate ruined, and then of a ſtate ruinous. The firſt principle demonſtrative, of a ſtate ruined, is this; *Not obſerving ſtate*: The dead heed nothing. Confuſion, is every where, and nowhere: much and no thing; bad at any thing that is good: worſt of all at obſerving it ſelf: can abide no where, ſtudy no where, leſt at home. Confuſion hath eyes, but not in her head, they are in her heels, at the ends of the earth: — *Eyes, but ſee not*: great parts, but of no thorow uſe; good parts, bnt bad ſtil in their uſe, Let things go, as they wil, as they can, this is confuſions order: lets drive things as far as they 'l go, have our wil as long as we can, all go as 'twill at laſt: that's a ruin'd ſoul. Proſperous things obſerve themſelves, lick themſelves, moult themſelves, caſt their feathers, pick and ſet their feathers; things that decay and die, heed nothing, neither themſelves, nor any elſe. A ruin'd ſoul lets all things run to ruin, looks to nothing, t'l all be loſt.

2 Not obſerving eſtate, 2. *Not caring to do it*. A ruin'd ſoul is careleſſe. A man broke and undone, cares not to caſt up accounts. A ruin'd ſoul hath no eyes, no heart to good: nothing wil ſtir the dead, *no eye pitied thee*, ſaith God; no eye? What, not

not the mans own? no, there are no bowels in a ruin'd soule, to it self. *What shall I do to be saved?* There is not such a heart panting to be heard, in a ruind soul. The heart is a stone, the man a dead dog, a *Nabal*, dead alive; others must move for his good, he has no heart; If *David* kil *Nabals* body, and God kil *Nabals* soul, so, if God plague *Pharaoh*, *Moses* must pray, *Pharaoh* cannot: If *Elimas* be in the gall of bitternesse, *Paul* must pray, *Elimas* has no art, no heart to it. A ruin'd state is man without a heart, a heart without God; no love to it self as eternall.

Troubled with truth, conscience, friends, which call to self-observation. A ruin'd soul hath no good principle, but many bad, if these would mak't up: 'tis not good, 'twil not be good, 'twil not bee tempted with the means: Christians are Hypocrites; Preaching, prating foolishnesse; Christianity, precisenesse; means of grace kick't at, if not suitable to humour. Selfe-wil rules every ruin'd soul and yet this is very froward: froward wil, filthy affection, baffl'd light, flesh leading the spirit; doth so, shall do so, til both fall into the ditch, into hell: Ah Lord! Now all is ruin'd indeed! Can it ever be repaired? wil hell ever give up her dead, to heaven? A ruin'd state hath two infallible Characters, Pride, and Malice; these are the two black spots of a deadly plague in the heart; these are the lungs by which the old man breathes out it self: these, the poison of the *Toad*, which speak him infallibly. 3.

These are principles demonstrative of a ruin'd state. I wil now give you some principles demonstrative, of a state ruinous. *All is well yet*, I have 1.

have many slips, as others have; but I go up again; fall often, but neck not broke yet; this is all the relief, That things are not past relief: this is a ruinous soul. Evidence is blurr'd, but the man can make a shift to reade a little, and that little is enough: halter about's neck, but not yet turn'd off: conscience charges home within, but judgements yet do not second home without, therefore all is wel: this is a ruinous condition: house almost quite down, and the Land-lord thinks 'tis wel, as long as any piece of the Foundation can bee found. A ruinous state is not affected with it self, but with utter ruine; if it can keep off there, 'tis wel. A ruin'd soul can bear ruines, all that is dreaded is desolation, *Hell*: surely there is much of hell in this heart already, hee doth so only fear *Hell*, and as long as he keeps on thus, 'twil encrease. Scratching is nothing, wounding nothing, bleeding nothing, if it can bee stay'd, ere all be out. All bad to day, worse to morrow, all the relief that keeps up, is I hope not stark naught: I hope so too, but surely this is onward apace to it.

2. *All will be better*, though little or nothing done to better what's amisse: this is a second principle demonstrative, of a state ruinous. A ruinous soul is idle: his industry lies in shifts to evade, not in care to amend. Times will turn and be better, though the heart keep on as it was, and the man in his old pace. Something is in the view of sense, and this strongly cleaved to; what tender hearts fear, is but fear; he beleives stil what is neer hand, and shap'd by the lazie fancy: a ruind soul is sensuall, as long as he can see or feel

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he is never without hope, though luſt every hour baffle his light, and make a knowing man an evill doer, a man of light a walker in darkneſſe. What a ſtate is this? can any condition come worſe then this, which this man is in? He can think of no bleeding, and yet his ſoul has ſcarce a drop of good blood left; of no miſery, and yet ſcarce any can be more miſerable, then hee is already: good ſtill in his own eye, and yet ſtill bad, and does nothing to amend. The puniſhment of neglect, is upon this man; when troubles were far off, he did nothing to prepare for them, now they are near, he is left to apprehend none; Juſtice is in this, that the man may eat the fruit of his way. A ruinous ſoul, grows ſtill more ruinous: Juſtice hides opportunities, or denies ſtirrings to take them, for abuſe of ſo many, that ſhe may take folly naked, with a ſtinging rod.

Things are better with me yet, then with ſuch a one. A ruinous ſoul compares himſelf with more ruinous; bad with worſe, which is the way to be ſtark naught. One would think it ſad relief to a Leper to hear him ſay, I am not ſo all over Leprous yet, as ſuch a one, when 'tis naturall to the diſeaſe, to riſe to this upon every one. One would think it ſad relief, for a man to ſay to himſelf, ſuch a one is going to *Hell*, a little faſter then I. A ruinous ſoul is baſe, he makes baſe, and not noble ſpirits his pattern, that he may keep on his way, to ſerve his luſt. Hee goes as neer a down right worldling, a down right time-ſerver, as hee can: there is ſo much income to accomodate an engaged heart this way, over there is in nobility of ſpirit. A ruinous ſoul is a dunghill kept from 3.

ſtinking

ſtinking in every ones noſtrils, and that's all. When he begins to ſmell ſtrong, the ſhift is, ſmell to ſuch a one, he does this and that. A ruinous ſoul lives within the confines of *Hell*, to gain Earth: 'tis a piece much below his allowance; he will be judged with the World in this life, he will have a *Hell* here, —— *Scarce be ſaved, ſeem to come ſhort* of eternall reſt; he will be ſaved by fire; a fiery ſalvation, an helliſh heaven, will bee to this man: he will be dragged by the heels, out of his baſeneſſe.

Having given theſe principles of diſcovery, attend to your charge. I charge you ruined and ruinous ſouls, with all the ruines of *England*. Ye deſolate ſoul's, yee have deſolated a glorious Land; the cry of bloud and deſolation is againſt you, what do you do to diſcharge your ſelves? Yee ruined, do you ſtill lie weltering in your bloud, to procure more bloud? Yee ruinous, do yee mean to continue cold, luke-warm, and baſe ſtill, till God ſpues us out all? The bloud of all be upon you: I waſh my hands, from the bloud of every baſe ſoul. Know that you have a ſeaſonable word, your miſery ſleeps not, which have made ſo many miſerable, by your baſeneſſe. If you plead, you would be better if you could; why? God can make you better, Your will is your worſt piece, and you think 'tis the beſt. You have no minde to be better; becauſe to be better will not ſo well ſerve your turn: Had you had a will to be better, could you have rub'd along ſo baſe, till now? That judgement ſtares you in the Face?

Creating and making power hath but three

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hinderances, 1. *Unbelief.* 2. *Frowardnesse.* 3. *Besottednesse*; it never fails else, to make any man meet to be partaker of the inheritance of the Saints in light.

Creating power works in order to believing: as a man credits Christ, so he puts forth power to cast out devils, Christ will have the honour of judgement, ere he will make towards a man. Judge highly and honourably of Christ, and hee will visit you, and shew you what an arm hee hath, and how possible your state is to him. If you judge that he can make you clean, hee will honour your judgement and fulfill your Faith. Christ will be to you in action, what you make him in apprehension; not a dram of your faith shall fail you. If you believe that he can remove mountains, he will do it; that he can create a new heart, he will do it. Your faith puts you into a capacity of a Creation. Creation puts you into a capacity of any thing; what can be wanting, to him that stands, under the blessing of a creating power? 1.

Creating power works in order to submission. Stubbornesse gets nothing at Christs hands, but blows. A man must lay his soul at Christs feet, and let him do with it what hee will; that would be made happy by him. Pride is resisted; a pitifull condition must be pitifully laid open, and then bowels beat. *Son of David have mercy upon me*, and then saith Christ, *What wilt thou?* Any thing now. 2.

Finally, Creating power works in order to sense. A besotted soul abides so: hee is what hee is in conceit; he dies so: good opinion keeps him 3.

him bad, leaves him so to death. The rich need nothing: they have nothing, to make them better. They have all, what needs a Creation? Making power is put forth upon extremity, sharp sense: *Men and brethren what shall I do?* Now Christ bestirs himself, and does something indeed to make a miserable creature happy, partaker of an inheritance.

The riches of the Saints is in this point, I will touch this and conclude. Your mercies do not generate, Generation kils, it carries away so much of the strength of the reines; they are created, creating power is omnipotent, everlasting; so it makes Christians mercies. *Generatio est limitatio; fertur ad quoddam tale, ad individuum tale.* Generation speaks limitation, it speaks restraint to such a *species*, to such kind of things, and no other. *Creatio est illimitatio, fertur ad omnia.* Creation speaks *illimitation*, boundlesse processe; you may have what you will, that stand under the blessing of this power. You stand in a capacity of all; what would you be, that creating power cannot raise you to? I am [*made*] *all thing to all men*, sayes the Apostle; making power makes a generall Christian. [*Make*] *me to hear joy and gladnesse*, sayes the Psalmist. No blessing too big for making power, 'twill make joy and gladnesse in the most bleeding soul, *Heaven* in *Hell*.

The

The ſixteenth Sermon.

COLLOSS. I. 12.

Giving thanks to the Father, who hath made [*us*] *meet to bee partakers of the inheritance of the Saints in light.*

OF power creating and making we have already ſpoken: the perſons to whom this is refer'd, is our next thing to conſider, who are noted in this term ἡμᾶς *us*. Who hath made [*us*] meet, &c. *Love ſingles out her objects*; ſhe chooſes her breaſt and boſome to lie down in: ſhee does not wantonly and promiſcuouſly kiſſe as ſhe meets but picks and chooſes and ſo embraces. —*Who hath made* [*us meet, &c.* *Doct.*

Love works freely; Chriſt makes many; nothing makes him. The holy Ghoſt cannot be boug t with money; he is in the gall of bitterneſſe, that thinks ſo. Nobility, no more then peaſantry; wiſdome, no more then folly to take Chriſt; he embraces as many of one as t'other; more; more poor then rich, more fooliſh then wiſe. His wil is his pleaſure; therefore is wil call'd often in Scripture the pleaſure of God. Whom he wil, pleaſes: if't be a thief, an harlot, a Publican. Chriſt is a good fortune, but never catch't; full of beauty, but eyes none; full of wealth, but looks at none; of great inheritance, but looks not at dowry: hee marries where hee wil; whom he wil; whom he does, he makes; —*Who hath made* [*us*] *meet.* 1.

Love

2. *Love works righteouſly*; mercy leaves room for Juſtice: ſhee can hold all in her Arms, but ſhee chooſes but few, and leaves the reſt to bee embrac'd, with more rough hands. The Sun ſhines as it can get room; in a little place it cannot bring in all its Raies, onely, one or two, ſome few, but in the open World, all. Chriſt hath his courſe now in an open World; *All are under ſin*, hee may put forth all his beams and glories, and be righteous; here a beam of Juſtice, and there a beam of mercy; hee may ſhine upon one part as upon *Sodom*, bloudily; upon another part as upon *Goſhen*, bleſſedly. Chriſt is not neceſſitated to go about, and kiſſe all in this lower room as hee doth above; hee may kiſſe, or hee may kick; kick many, and kiſſe a few, and come off righteouſly; he may go killing and ſaving, making and marring through this congregation, ſo as to leave the Apoſtles liberty for me, in ſpeaking of you, —*Who hath made* [*us*] *meet*, &c.

3. *Love works very purely*; purity is choice, a Virgin is not for many. Pure love looks upon many but chaſtly cleaves onely to one. Chriſt ſingles out a Spouſe, and cleaves only to her. The Church ſingles out Chriſt. ſhe is onely for him; Chriſt ſingles out a Church, he is onely for theſe: *My beloved is one*, this is the language of the Church, and this is the language of Chriſt, both electing in their love, and a few ſerves turn on both ſides. The Churches love gathers into one breaſt; ſo doth Chriſts. Him and no other, ſayes the Church; theſe and no other, ſaith Chriſt. The property of love is to be entire; to uſe many, but to chooſe but few —*Who hath made* [*us*] *meet*, &c.

Love

Love works ſtrongly; ſhe contracts her beams, that's her ſtrength. The more contracted the Sun beames are, the ſtronger in heat. Love is love indeed, that loves but few, one of a Tribe, two of a City, *us* of all *Coloſſ*; three or foure poor perſons, of ſuch a great famous City, and all the reſt left and lying under wrath. Running in many chanels, breaks the ſtrength and greatnes of a ſtream; That love which runs common is nothing; Love, and upon the matter, no love; 'tis conſiſtent with all miſery, both here and hereafter. Speciall love works ſtrongly; ſhe travells to bring forth a Heaven; a Heaven fit for man, and men fit for it; thoſe wombs which bring forth great ones, bring forth but few. Multitude is made up in magnitude; a few Kings are conſiderable, to many thouſands of inferiour men; one Kingdom is conſiderable to many manors; a few Saints, conſiderable to many wicked. Love travailes and works ſtrongly; ſhe brings forth Kings, Kingdoms, great things, and therefore but few—*Who hath made us meet &c.* 4.

Love worketh nobly; the channels are all earthly and baſe in which ſhe runs here below, and therefore ſhe runs but in few. Nobles will be intimate and frequent with Nobles, but with few others, with few that are low and baſe, only with here and there one, that they have a minde to preferre. Tis ſo with Chriſt, he moves nobly; he is intimate with all the Nobility above, frequent with all thoſe royall ſpirits, but he looks but upon few here below, here and there one, which hee hath a minde to advance. Chriſt doth not throw down himſelfe, when he ſets up

man; he ennobles himself in every thing, that goes forth from himself; he so makes great, as to make himself great; he advanceth men and advanceth himself in such advancement: Christ doth so speak love, and work love, as to make all eccho to his own honour. Much amongst few, will hold its muchnesse, and they will confesse the donor noble, and their inheritance great; thus do these here in the Text, they admire love. ——*Giving thanks to the Father, who hath made* [*us*] *meet to be partakers of the inheritance of Saints in light.*

Love works hintingly. Christ doth so kisse and embrace, in this lower room where he comes, that it may be plainly discerned, that he is not alike pleased with all. The very going forth of mercy, speaks Justice to the wicked; she kisses one over anothers shoulder; is not that deadly hinting and damnably nodding to him that stands betweene? Love comes very neer a man, and yet steps over him and kisses the next: *Two grinding at a Mill, one taken and another left, two lying in one bed,* one taken and the other left; doth not this manner of loves working, speak wrath to standers by? Hath not mercy in its dispensation a tongue? A voice? Doth she not give a deadly cast and glote with her eye, that she is not pleased with all? That some shall die under a sleight? That she never means Heaven to this man nor that man, what ever they promise to themselves? Love smiles and goes close by one soul, and kisses another, why this very transient smile, is a deadly frown; 'tis a smile, and yet 'tis a deadly frown too, the soul past by should account so, and spell his death out of it. *Abels* offering accepted and

Caines

Caines not, this was to hint to *Cain* how things went in Gods breſt, and it did ſo, but wrought deſperately. Chriſt in the ſame breath, in the ſame expreſſion can ſpeak conſolation and condemnation, life and death; life plainly, death noddingly ſo he doth here in this form of expreſſing himſelf — *Who hath made* [*us*] *meet, &c.*

This point diſchargeth a broad ſide, againſt an error of the World. Every one thinks himſelfe in the favour of God. That wherein God is moſt curious, the World thinks he is moſt careleſſe: his love works very choicely and they think it works very commonly. What man alive but promiſes himſelf the love of God when he dies? What mans ſtate ſo bad, but he thinks 'twill end in Heaven? Ignorant ſouls make Heaven, the Boſome of God, the centers of ſouls, that to which all ſouls, neceſſarily go, and can go no whither elſe. I am pain'd at the heart, to hear prophaine mens opinions and their principles, reſpecting the love of Chriſt and their eternall eſtate. I will give you two or three of their principles, and ſpeak to them. *Vſe.*

They thrive in the World, therefore love hath given them her favor, and choſen out them to be the onely happy men, who ever be miſerable 1.

Did not the Sun ſhine upon *Sodom*? Was not *Dives* a wealthy man; And yet where is he? Where is he? Was not *Tophet* prepared for the King? The things of this life are conſiſtent with death, with wrath. A man may lie in the boſome of the Creature, and in the boſome of the divell too, nothing more common. A full Table ſpeaks ſnares and death, as well as love. That man will

certainly choak his soul, that will not rise from his Table, to fetch an argument of Gods favour towards him.

2. *I am beloved of all men*: In this some blesse themselves, as beloved of God.

Truth seldome gets so much favour: 'tis a strange carriage, that will carry it with all. All men may speak well, and God speak ill of a man. All men love thee? Do Gods people love thee? There is a love of pitty. *David* loved *Saul*, and yet *Saul* was not beloved of God. There is a love of relation. *David* loved *Absalom*, yet *Absalom* not beloved of God. Gods people may fasten love, where God will not. Gods people are weak, 'tis usuall with them to fasten love, where God cannot. And as for the world, they love their own, they hug one another to death: what then canst thou argue from hence, touching Gods favour to thee? I am not more jealous of any man then of him, that alledges a generall approbation for his goodnesse. The World gives no certificate to Saints, nor Saints give no certificate to the World, he that gets a certificate from both, Lord! What is he? A Saint? Or a worlding? Good or bad? Or made up between both? Common vote for goodnesse, speaks common goodnesse commonly: seldome is this height, a height to argue speciall love from.

3. Some men can go in, and fetch thee out an evidence of their eternall state. *My conscience is as clear and as good as any Mans, my heart is at rest I thank God.*

The soul is corrupt, 'twill lie down with a lye. There is setling upon lees; this speaks not love, but

but deadly hatred. When the ſtrong man keeps the houſe, all is at peace. Some are quiet, becauſe there is no grace to oppoſe corruption: the old man is quiet enough, if he may have what he will. The divell is as quiet as another Creature, if he be let alone, to rule all as he liſt's. There is *peace, peace*, and yet no peace: have you never heard of that? *They ſhall cry, peace, peace*, and yet no peace, no favour with God, but wrath, burning, and judgement at the door. Peace may be in a ſinners mouth, and wrath in Gods; peace may be in a ſinners heart, and wrath in Gods heart, yea, when wrath is in Gods hand, and ready to cut him off. There is a peace of mans ſpeaking, and a peace of Gods ſpeaking: —*When* [*they*] *ſhall cry peace, peace, peace*, meerly they, and not God; this *peace, peace*, this double peace, ſpeaks double wrath.

Deluſions are many, ſinners look to your ſouls. This is certain, love elects: ſhe goes forth with choice, not promiſcuouſly: ſhe makes ſome, not all bleſſed. —*Who hath made* [*us*] *&c.* Are ye amongſt this number? Can yee ſay thus? Who hath made [*mee*] meete, and [*mee*] meete for Heaven. Every one thinkes ſpeciall love embraceth him: Ile therefore give you the proprieties of an Electing love.

'Tis inlivening: Sun-rayes generate: Sun-rayes regenerate. Love is warming: heat makes life. The Love of God revealed, begets love in man: *We love him, becauſe he loved us firſt.* God gives all great favours ſo, as to return to him naturally. Divine love ſhed abroad in the heart, carries the heart to God. *The ſpirit returnes to God that gave it*; the naturall ſpirit doth ſo at death, the holy

I. *Vita.*

ſpirit doth ſo before death, all along even unto death. Gods Countenance where 'tis ſmiling, 'tis winning, where tis winning, 'tis drawing, where divine love is drawing, the ſoul is running to heaven. A favourite is much at Court, ever at the Kings elbow; Gods favourites are much with him, ſtill bending Heaven-ward. Love is alwaies in her journey, towards her beloved; No boſome ſo ſweet, as that from whence ſhe came forth. Divine love, makes divine; it comes from Heaven, it carries to Heaven. *Choſen, are called*: Electing love hath a ſtill, ſweet, calling voice. This is the way ſaith love: and there is no way to this, ſaith the beloved. Grace echoes to God the giver. Wiſedoms wayes have the name for pleaſantneſſe, with a choſen ſoul.

2. *Vita talis*

Love inflames: the Kingdom of Heaven ſuffereth violence, and the violent take it by force. Infinite love makes a kinde of infinite: it generates *ſimile*. *Love is as ſtrong as death*, 'tis ſpoken of the love of the Spouſe. The Husbands love is unexpreſſible ſtrong, ſo is the Wives: Love, ſets the ſoul for Heaven, with full ſail: *All the heart, and all the might*. Electing love carries all captive to Chriſt: 'tis not to be expreſt how ſtrong love is, when made divine. That love that is ſet upon God, is the ſtrongeſt of all, 't'as ſuch a tranſcendent object, and ſuch ſecret tranſcendent influence. No ſinner loves ſin, as a Chriſtian loves Chriſt. Love is made from the object: no object ſo lovely, ſo ſoul-drawing out, as Chriſt is. No ſuch rapture did *Solomons* ſoul ever make in the Creature, as in Chriſt: nothing is ſo drawing out of love, as Chriſt: the very vaſtneſſe of the ſoul is ſuited in him:

him: how vastly doth the soul love, when fully suited? when every power of the soul, hath enough to take full hold hold on! *Thou hast put joy in my heart,* [*more*] *then they, when Corn and Wine and Oyl increased.* Gods Countenance drawes more out, more love, more joy, then Corn and Wine, then any thing can do, 'tis so fully soul-answering. Electing love is a transcendent love, stronger then that which is born to all the Creation besides; so it makes a transcendent love, a love stronger to Christ then to any thing. My Love is white and ruddy: fair, yea [*fairest*] *of ten thousand.* A man whom Christ loves, cannot see such another as Christ is: *As the apple-Tree among the Trees of the wood, so is my beloved among the Sonnes.*

Electing love is separating. *I have chosen you* [*out*] *of the world.* The body in the World, but the soul out of it, off of it, (*i.e.*) in esteem; all earthly things *dung*; stinking Earth: that which is taking to a carnall man, is stinking to a Christian. Earth is base, to a heavenly soul: thick clay, a load; yea the very flesh upon the back, a load to a divine spirit; life, this life, but a death. The best house here, but a groaning house.——*in this house we groan,* panting after another better built, *A house from Heaven.* Christ finds men lost in the Creature, but leaves them lost in himself, *I esteme all losse but Christ.* A choice person hath a choice affection, he can put no prize upon any thing, but Christ. A Christian is the worst bidder for the World, in the World. A *Judas* bids basely for Christ; a *Paul* bids basely for all, besides Christ; he bids nothing; he esteemes all dung, 3.

he prizes it at no rate, only worthy of ſtrong contempt. The glory of this world takes not a glorious ſoul. *I am crucified to the world, and the world to me.* *Paul* had nothing of the world, nor cared for nothing: there was as little of the world in his heart, as in his hand; as little in his ſpirit, as in his purſe. Divine love is very eſtranging from worldly things; knows nothing, no, no perſon after the fleſh. A brother is nothing; a ſiſter, a mother, nothing; Divine things, All: 'twas ſo with Chriſt, 'tis ſo with a Chriſtian. All Chriſts children take after him.

Whether choſen of God, whether ſingl'd out by love, now ſpeak. Whom love hath not ſingled out, wrath now will. Juſtice hath no other Butt to ſhoot at, but a rejected ſoul. Mercy ſets her children under her wing, Juſtice kills her children with death: ye rejected ſouls, what will ye do? The great Shepherd is ſeparating between ſheep and ſwine: Tares ſhall no longer ſtand amongſt the Wheat; plucking up by the roots is come. Bleed under your condition, ſinners; the quarrell at this day in the Land, is between Chriſt and rejected perſons: there ſhould not a ſtroke be ſtruck more in the Land, were it not to cut off, that which is caſt off. Every Souldier is Gods blood-hound; you will ſee wrath ſingle out the ſtouteſt Goat in the herd, and pull him by the throat; Juſtice drinke the blood of every *Judas*, and make *Filii perditionis*, *Filii perditi* the greateſt men, in miſery as deep as their merit: perſons, caſt off by God, cut off by man.

Juſtice is going once again, to give every *Cain* his mark. Not a rejected perſon thorow the Land,

Land, but ſhall feel the power of Gods Wrath. Yee forlorn ſouls, what will yee do ? Shall your ſin finde you out ? Will you go on in your ſinne, till God make your rejection viſible, and write your doom in your bloud, for poſterity to read and tremble ? Is it a ſmall thing that you have loſt your name and honour with men ? Will you deſperately loſe your honour eternally with God? Yee Malignants, yee ſeed of the Serpent, you ſay you have but a life to loſe, I ſay you have ſouls to loſe. You ſay you will honour the King; ſo do, but honour God too, or elſe the King of Kings will cruſh you all.

I conclude this point, with a word to Gods choſen ones ; your Duty ; your ſafety lies in this point. Love ſingles out her beloved— *Who hath made* [*us*] *meet, &c.* You are of this little Number, admire love : This is the uſe made in the Text. *Give thanks to the Father, who hath made us meet, &c.* What knotty pieces hath God hewed, and made fit for himſelf ! That Gods Love ſhould center any were but in himſelf, all the Creation ſhould admire : that God will foul his hands, to mould and make up Earth for Heaven, for ever admire ; mans love is all from motive, Gods love from none. God layes out coſt on a dunghil, and makes it a ſtately Throne. Things which ſo move that we can ſee no ſpring, their very form ſet's us into admiration : Divine Love moves thus altogether ; ſingles out, kiſſes, embraces, and no ſpring nor principle, but it ſelf: loves, becauſe it loves : can you reach this reaſon ? No, why ? Then admire and adore that love, that has your Souls in her Arms, to carry them to Heaven. *Duty.*

Your

Safety. Your ſafety is in this point. Whom love hath ſingled out, wrath ſhall never wrong. The favour of God is a ſufficient defence, againſt the frowns of the greateſt man. Love is as tender to keep, as choice to take into protection: ſhee commands men, ſhee commands Angels, ſhee commands the whole Creation, to ſerve her beloved. A man ha's the Munition of Rocks, that is in the Arms of Chriſt. A Chriſtian cannot object his ſin, to turn off this conſolation from him. Divine love began freely, it goes on ſo; it choſe out the man freely, it chooſes out mercies for the man, freely. A man is Univerſally made, that is choſen out by God to be happy: hereafter, happy; here, happy: in every condition here, happy. Chriſt leaves none to the hazard of ſins, or times: he ſecures his choice, as his own eternall felicity; he binds them up as *his Jewels*, ſets the Righteous apart, *as for himſelf*.

All. Your ſafety, your All, is in this point. Tis your ſpring of ſupplies; 'tis a Fountain open. Free love is a *Canaan* of bleſſings, Milk and Honey *flowing*. Free love, 'tis infinite mercy ſet to make you her Heir, to beſtow all ſhe hath upon you and yours. Would you have yours ſelves bleſſed, the Kingdome bleſſed. Free love hath in it to do all: Free love hath a long arm, and a full Hand; mercy for thouſands, aud from generation to generation.

The

The ſeventeenth Sermon.

COLOS. 1. 12.

Giving thanks to the Father, who hath made us [meet] to be partakers of that inheritance of the Saints in light.

LOve works freely; Chriſt chooſes what perſons he pleaſes to advance—*Who hath made [us, &c.* Love works fully; *What perſons Chriſt chuſes to work upon, he makes thorow work in:* he renders them *meet, fit, ſufficient* (the Originall word will bear all theſe) to be partakers of the Inheritance of the Saints, in light. *Doct.*

Sin hath it's fitting, and finiſhing, and then it brings forth its end. *Sin finiſhed, brings forth death &c.* The devill is a thorow-workman; where he layes a foundation, he raiſes up the building till all be fit for himſelf, and the man made meet and fit to be partaker of an inheritance, with the wicked in darkneſſe. Grace hath its finiſhing too; Chriſt is a thorow-workman; he doth *thorowly* purge his floor, and ſo takes Wheat into his Barn; He doth not take Wheat of his floor any way, careleſly, but curiouſly, purgedly, purgedly *thorowly*, till it be fit to make fine bread for his own Table above. There is waſhing, and *waſhing thorowly*; *Waſh me thorowly from mine iniquity*, ſaith *David*. *Thorow-waſhing* only, makes white and fit for heaven. So there is making, and making fit; age, and *full age*, fit age for the inheritance, and then the Inheritance. *Who hath made us [fit] for the inheritance, &c.*

Perfection,

2. Perfecton, gives up to perfection ; no abortives inherite. Things have their time, their uſe, then the fruition of their end. Nature goes out her time, to make fit for us : grace goes out her time, to make us fit for God. Apples grow, and they grow ſo long, till ſo big, ſo yellow, ſo ruddy, and then wee gather them: Grace grows, and grows ſo long, to ſuch a height, depth, breadth, and then is a Chriſtian gathered as ripe fruit, fit for the Lord. A Chriſtian lives ſo many dayes, and waits the working of ſo many things, and then his change comes from the working of all things here. to the boſome of God and there reſts.

Our heaven here, beares upon the fitneſſe of every thing to us; our heaven hereafter, beares upon the fitneſſe of every perſon to it.

Like things boſome one in another, the more like, the neerer ſtill they draw to one another; *Homogenea* which are quite like, as Gold and gold, upon advantage of heat run quite one into another, incorporate, and become one body. The way and work of Chriſt is, To make full ſimilitude between man and God, and when this is done, ſets them in one anothers boſome for ever, Truth riſes ; when the Image of God is full drawn, then is the piece removed, and ſet in Gods dining-room. Chriſt ſets no raw draughts, in his up-room : he gives every piece its complement, that every piece may give its place its full ornament, wherein lies a great part of heaven. We are transformed, and by transformation wee paſſe from glory to glory ; from the glory of one meaſure, to the glory of a greater; from the glory of a greater, to the glory of the greateſt meaſure, which is all glory, the inheritance here ſpoken of, which lies *in light*, in all glory. Our fitneſſe to heaven, is our ſimilitude to Chriſt; our ſimilitude

to Chriſt is the ſucceſſe of ſupreme powers, long and ſtrong working; ſo much is founded here in theſe words of the Text—*Who hath* [*made*] *us, &c.* (*i*) who by much pains and long labour, hath made us like Chriſt, and ſo fit to live for ever with him.

Chriſt workes here below, as a very generall knowing Agent. Hee knows what will ſuit and ſerve here, and what will ſuit and ſerve above. He knows the language they ſpeak above, and their *Idiome* in that language the habit they were above, and the faſhion exactly. He was made for us the good ſpie, of that *Canaan* to come, he knows all. Hee has a true light, and he is true to it; he knows the Law of the Land above, and works, and fits according to it; he ſuits inhabitants to that holy Land. Chriſts motion in man, is according to the Will of God; he works by rule; the Law of the Country is his rule, which is this, *Without holineſſe no man ſhall ſee God*, becauſe without this, none fit for God. Chriſt is true to this Law, and true to his light; he will damne any man, rather then he ſhall tranſgreſſe this rule, and break into heaven, as unfit. Without his qualification, no man ſhall ſee God, that is, without ſuch holineſſe as renders fit, for ſuch a holy place, and ſuch a holy God.

Chriſt moves as a very curious Agent: he draws out Heaven in earth, and then is earth fit for Heaven. Hee draws out firſt in duſt, ſmall lines of that purity which is above, and when face comes to anſwer to face; then are they brought to kiſſe each other, to inherite each other; grace, Heaven; and Heaven, grace; made not to be diſtinguiſhed,

nor

nor ſeparated no more, becauſe made ſo like one another, and ſo fit for one another. Things in nature have their reſemblance in art. What growes naturally above, is firſt made grow againſt nature here, by ſupreme power; and then tranſplanted. Chriſt is a very curious Artiſt, hee will draw out any thing, in any thing; he will draw to the life things above, in things here below; the nobleſt things above, in the baſeſt things here below: in man which is the worſt piece here below, to draw out any heavenly thing in, he can reach the moſt exacteſt pattern, and render them the one fit to the other, though his materialls to work upon, be very bad to make work with. None worſe then Gentiles, and yet theſe here mention'd, as made fit for heaven.

6 Chriſt moves as a very ſufficient agent; the propriety of the word in my Text, carries mee to this——*who hath made us fit or ſufficient.* The exacteſt condition, that the exacteſt place or perſon can require, Chriſt can perform it. Himſelf is our ſufficiency for heaven; and what place ſo high, ſo noble, that he is not ſufficient for? Hee moves *Modo devolvendi ſeipſum nobis*, by way of devolution of himſelf upon us, which makes abſolute ſufficiency, and full capacity of all above, if there were more bleſſedneſſe there, then there is. [*He*] *is the Lord our Righteouſneſſe.* What he is as Chriſt, what he is as Jeſus, what he is as Prophet, Preiſt, King, he is ours: he makes it ours *actu transferendi*, and it goes above as ours. *Who hath made us* [*ſufficient*] (*i*) in himſelf, in his own ſufficiency, which is abſolute ſufficiency. *Who hath made us* [*fit*] there is a double fitneſſe

to

to be understood in this term, a fitnesse to Christ, and a fitnesse in Christ, these may be distinguished, but not separated. Christ first pleaseth his own eye in us, and then pleaseth his Fathers eye concerning us, in himself: hee fulfills his own will in our sanctification, and then fulfills his Fathers will, in our justification; this makes absolute fitnesse, and sufficiency for Heaven. Our fitnesse to Christ, is but disposing Heaven-ward; our fitnesse in him, is compleating and absoluting for it. One act doth both these; faith fits to Christ, and leaves the soul fit in Christ, for his inheritance; and this the work of God, a piece of the Creation here mentioned. *Who hath* [*made*] *us sufficient*, (*e. i.*) absolutely sufficient. Christ moves as an unwearied Agent: Let the piece be never so knotty, hee never leaves working till it bee fit, sufficiently fit for the stateliest building. Christ works *quoad principium externum, & quoad principium internum*; according to an externall principle, and according to an internall principle which never tires,; hee works according to office, and according to love. According to designed office, and this bindes to fit and finish for Heaven. ——*He is the Author and finisher of our Faith*, and this by Office. Christ also works according to a proper principle in himself, to wit, love; which cannot bee quiet, nor leave off working, till every person fore-known, be fully fitted to love, and for love. Love is an untired principle in Christ, though not so in us; this makes him an *everlasting Father*, a worker as a Father without cessation, till children bee fit to bee taken home, to enjoy their

inheritance

inheritance, fit for him who tooke ſuch a knowledge of them. Chriſt moves as an everlaſting Father; hee layes out, and layes out: he's at coſt and pains this yeer, next yeer, to give breeding, high breeding, ſuitable to fortune, and never leaves off, till the childe bee fit for his inheritance. Chriſt is an everlaſting Father, as well as a Prince of Peace; he has love, proper love in him, as well as proper duty and office devolv'd upon him; Office bindes to finiſh for heaven; love, more; I think 'tis, proper to ſay, Chriſt moves more naturally then obligedly, to fit loſt man for his eternall home. Bonds were voluntarily taken up, and taken up from love; love is the naturall motion of Chriſt, this works, and never leaves working, till the ſoul upon which it ſeizeth, be fit for heaven.

I am led by this point very ſeaſonably, to aske you this queſtion; Are you fit to die? Are you fit to live againe? Are you prepared for heaven? you ſee how things goe on earth. The way of God is deadly; here's deadly doings here below, How do your ſouls ſtir about eternity? Sinners, What do you do? What will you do? God is giving to all what is fit for them. Sinners are yet aſleep; Ah Lord! When will they awake? What a harveſt will hell have in theſe bleeding times! What preparation for heaven do you ſee men make, more then they did! He that was filthy, is ſo ſtill: Hee that was an earth-worm, is ſo, although God bee treading worms to death, and crumbling earth to duſt. Though perſon and ſtate lie open to death, yet no man minds his pace for life. What ſhall I think of ſuch a Generation

neration? My bowels rend, to look some of you in the face, to behold how like your selvs you stil look, and what a deadly visige your life stil carries. What you were, you are; what men are now for sin, surely they shall be; Justice is at work to perpetuate misery to thousands: to harden *Pharaohs*, and then cut them off; to fit Vessels for wrath, & then fill them up with it, as full as they'l hold; to fit men for their place, and then send them thither apace.

Sinners, you hear all this, can you bear all this? do not your souls yet stirre? Are they not then white to harvest? fit to be cut off, by that sword of wrath, which is going about? an unstirred soul is fit for nothing but Justice; 'tis death in strength upon the soul; 'tis the soul in grave, and a stone roll'd upon the door. What you are fit for that you shall now have; Justice is commanded to go over the Land, and single out every wretch, and give him his own. I think there is scarce a sinner amongst us, but Justice ere it hath done with us, wil make him eat of the fruit of his way. Doth not wrath make misery begin us? Doth it not cut down drie trees every where? fuell fit for the fire, doth not she set a fire, and cast them into everlasting burning? And yet are not your souls a fire, to be fit for Heaven: such whose souls stir not now, there is just cause to feare, that they are left as fit fuell for wrath.

I will give you the properties of a man fitted for wrath. The first is *obduration*. A stone is fitted to descend; 't'as its property to bear downward. Hardnesse makes fitnesse to judgement. The way to *Hell* is, from burning to burning; I *Obduratio.*

from a seared conscience to a damn'd soul. Justice blasts the soul in the body, ere it burns it out. A fitted soul for wrath, 'tis one with his Eyes out, 'tis one that can see no evil making towards him, although himself very evil: one that cannot see Justice though very visible, nor sin though very palpable. Justice works within & then without; she spends her self most fiercely within, her last and least breathings and blastings are without; she first puts out a mans eyes, with the sin he loves, & then comes as a snare against the sinner. *I sit as a Queen and shall see no evill*, and yet this *Queen* a *Quean* and very evil: that's a Swans song before death; now is the soul fit for Justice and wrath, and never so fit as now. When a sinner sings a *requiem*, soul take thine ease, he is fit for, yea very neer to, wrath.—*This night* saith Christ in such a case, *they shall take away thy soul.* A man hath sinned himself to Hel-door, which hath sinned his soul blind & secure. *Setling upon the lees, and judiciary visitation, they are joyned both together, as neer Neighbours, & as belonging to one thing, and this by resolute wil [*I will*] visit those that are setled upon their lees*, Wrath is comming towards you, yee blind souls: do yee see it? no: There is none. Why therefore 'twil certainly come; you are the onely persons fit to be visited, [*I will*] visite those which are setled upon their lees, whom ever I passe by. A horses eyes out, and the next work he is fit for, is grinding. Justice sets sinners to grinding their own souls, when they cannot see their own sins, wrath certainly, wil not suffer that man to live long, which hath kill'd his soul with sin.

* A man is fitted for wrath indeed, when he stands at Hell-door, ready to goe in.

A second property of a man fitted for wrath, is this, alienation. No, blessed fellowship, speaks separation to wrath. A King calls home his Ambassadours, when he means War, and judges a Kingdom fit for nothing, but the Sword. Casting off, fits to cutting off. The spirit of God departs, when the man is rejected. Alienation is great still, before desolation. *Saul* shall have no answer no where, no whispering from any but from Hell, when given up as only fit for that place. Light hath no fellowship with darkness; but when 'twil have nothing to do with darkness, to make it light; the state is desperate, 'tis a signe that the soul is fitted for utter darkness. There are but two steps to death: the first is this; The sinner sayes he wil have no fellowship with God: the second is; God sayes he shall have none. Now is the sinner judged; how fit for hell then, now judge yee; execution only is wanting, and the devill is not usually backward, to discharge his office; the man is upon the gallows, he wants but turning off; how things may turn, whether Christ wil put in and beg the mans life, here lies the case, and depends wholly upon Christs Wil. What fellowship your souls have with God, I know not; whether God say any thing, or nothing; whether instruction with strong hand, be come to instruction with weak hand, by reason of your strong lusts: whether your instruction with weak hand, be not come to instruction with no hand; but bare blows for your baseness: whether all whisperings be not laid aside, and whispering turn'd into whipping, this would be looked well into; for it speaks very

Alienatio.

ominouſly for eternitie. Love or hatred cannot be gueſſed at, by things without, but by Gods dealings within, they may ſhrewdly be gueſſed at.

3 *Profanatio.* Profaneneſſe is a third proprietie, of a man fitted to wrath. Profaneneſſe is the badge of an *Eſau*: wickednesſe ſpeaks out a curſed ſoul. To what Country a man belongs, you may underſtand by his language, whether to *Spain*, *France*, or the like. *Hell* hath its openings, as Heaven hath; when *hell* opens in a mans mouth, what needs any further inquiry, What Country man Sir? To what place do you belong? A man moulded and ſhaped for wrath, may be read in his face: Death though it ceaſe within, yet it ſhewes it ſelf in the very ſuperficies without. You have ſuch a common ſpeech, *One may ſee death in that mans face*. A mans life is, in reference to his eternall eſtate, as his face is in reference to his temporall, 'tis *Index animi, index futuri, index eterni*. A mans life foretells his end. What courſe any man leads, broadly ſpeaks what ſuch a man is, what he will be for felicity or miſery. And a man be in the broad way, he may propheſie where 'twil end, and to what inheritance he ſhall come, whether to light, or darkneſſe. I know not what lives you lead; Chriſt does, and you ſhould. Let them be led how they will, you may ſpell Heaven or Hell out of them. Life is but an expreſſion of the frame of the ſpirit; 'tis but motion according to ſuch wheels, and ſuch a ſpring within. If you will know of what frame, or what *make* your ſouls are, and to what tend; view your lives. Your ſouls breath out themſelves, in your lives; and they breath out themſelves

selves in the bosome of God, or the devil; into whose bosome you breath your souls in life, into that bosome you will certainly breath them in death. As you find your state now, move; to fit for Heaven is no trifle, your eternall estate depends upon't. To fit for Heaven is not arbitrary; you cannot come there without it. To fit for Heaven is not easie, the making power of God must go to it. Sinners why doe you put off this work as a trifle? And why doe you put it off till death? That man would never be holy if he could shift it, that will not be holy till he die. He would never have to doe with Christ if he could shun him, that will not seek acquaintance with him till he must leave this World. When death is fitting the soul for *hell*, then the soul sets about to fit it self, for *heaven*. Ah Lord, that ever this man had a soul, that damnes it himself! Wrath doth usually crosse and curse this folly; men are surpᵗ. ised in body, or surprised in soul; no strength, or no heart, and so dye in their sin.

Fitting grace for *Heaven* hath its means, hath its season, hath its course, and then hath its blessed end; I will touch these a little. *'Tʼath its means.* Will you be fitted for heaven, ye wicked souls, and use no means? 'Tis common to the worst men, to cast their souls upon a miracle for salvation, and not upon means. God fits by his Word, they'l hear none: God fits by Prayer, they'l use none: God fits by his People, and they care for none: holy Ordinances sleighted, & yet the holy Land promised, ah Lord! are not these souls mad? to conclude the end, & exclude the means? These men will die in presumption, or else I dare die for them.

2. *'Tas its season*: Earthen vessels have their season for molding and shaping to such a form, and to such an use. All times of the yeer are not seasonable for such a purpose. Salvation hath its day: the Sun stands not still, 'tis coming towards a man for so many hours, and then goes away from him as fast. Fitting seasons for heaven, are transient: sleighted, & eternally hid from a mans eyes. *O that thou hadst known in this thy day, &c. But now they are hid.* Love passions are strong, but no fire cools so fast as this, when abused, nor so hard to be kindled againe, when out. God knocks, and if no opening, away to others that wil. He comes to a mans house, and proclaimes peace, if peace be not regarded, he departs with a witnesse, leaves the dust of his feet behind him, to testifie what a base earthy heart 'twas, that rejected him.

3. Fitting grace for heaven, *hath its course*. Physick has its course, to fit the body for health; malignities are not carried away presently. Bad spirits abounding, require sweating, & sweating again. The great Physition hath his course, prescription upon prescription, *line upon line*. All is not done of an hour, to make soul fit for blessednesse, for ever. Grace conflicts with corruption long ere it can get the victory, and render the soul fit for heaven. Some sinners wil never be fit for heaven, because they cannot bear a fitting course. Sorrow for sin, spending; the pain of conscience, killing: bleeding till binding up from Christ comes, utterly consuming, not to be thought of: if these men can fit themselves for heaven, 'tis well; they will never be made fit by

Christ, they are so idle headed, & wilfull hearted.

Finally, after grace hath had its fitting course, then it has the *fruition of its end*; a fit soul expires into heaven: the soul fit for heaven, stayes not long thence. The spirit sayes come, when fit: the Bride sayes *come*, when fit: a fitted soul for heaven, is a panting soul for heaven, and Christ a panting husband for this Spouse. Grace hath its distinct property at every height; when at full height, and fit to be dissolved it desires dissolution, and dissolution is granted, as a *medium* to its *ultimate* form, which makes the perfection of a thing. A Christian is perfect when fit for heaven; his grace is perfect, when in heaven. 4

Christians, I have something to say to you from this Point, and then I give it up, and get gone. 'Tis many a good souls panting often, *O that I were fit for heaven.* Why? Christ makes so: He works at such a height as at which thy heart bends. The bending of thy heart to such a height in grace, is a prevenient disposition to it, 'tis the work thou wouldest, begun; and well onward to finishing. Such a panting soule will be fit for heaven, and caught up into *heaven*, ere he's aware. When the soul is pitched upon such a Noble height, Christ hath taken it into his hand to make it so high. Strong desires are glimerings of Sun-rising.

I would have no soul sad, that pants after much grace, Certainly the Sun is risen very high in this soul already, 'twill be at the Meridian apace; *heaven* is not farre off that soul, which longs to be fit for it, When Christ once began to pray *Father glorifie me with thine own Self, with the*

glory which I had with thee, before the world was; glory though so great was not farre off. When the poor man would beleeve, the spirit of Faith was neer, and the next words are Faith, and no more words of unbelief, *If thou canst do this, if thou canst doe that*, heard. There is no design to become fit for heaven, like bringing a mans soul into a passion this way. Divine passion makes strong compassion. Christ does not quench smoaking Flax: does he quench flaming flax? Panting to be fit to live in Heaven, where so much holinesse is, to live in the presence of God who is all holinesse, this is flaming Flax. The fire goes as high as heaven: Heaven will open wide, to such a heavenly heart. The soul would have a suite to wear in the Country, which will serve at Court; a suite on Earth, which will become it in Heaven: this is Flaming Flax. Grace is never checked in its growth by God, but embraced most, when it ascends highest. God meets a Prodigall, and kisses him: doth he not meet a dear child, which is almost come quite home to his Fathers house, and kisse and feast him? A soul that pants to be fit for Heaven, is crope up to Heaven door, certainly Christ will welcome this soul, and let him into his desire.

Thou panteſt to be made fit for heaven, why? Thou art fit *Who* [*hath*] *made us* [*fit,*] *&c.* These are said to be fit for heaven by the Apostle, and yet pray'd for by him, as yet wanting much grace. There's a *fundamentall fitnesse, and a complementall fitnesse* for heaven. The lowest dram of true grace, gives a fundamentall fitnesse for heaven. A weak hand of Faith on Christ, will

save

save a man from drowning: a spark of fire will ascend to heaven, as truly as a flame, though not so strongly. That there is any spark in the soul to byas it heavenward, we should blesse God, and blow the spark by Prayer, this is the way to have more. A complemental all fitnesse is, when there is a double Testimony that all is ours; from Gods spirit, and our own: when the soul is seal'd with this double seal, to the day of Redemption. When Faith is strong, love strong, experience much, joy much, unspeakable and full of glory, then is the soul complementally fit (*i. e.*) fully fit for glory. This should be striven unto, because it makes large entrance: but the soul should not torture it self, that it cannot with any pains, yet attain so high. Some have Heaven here; such are fit for Heaven indeed, as carry Heaven still about with them: 'tis but out of one Heaven into another with these. Others are made fit for heaven in hell, and come as out of hel to heaven, & yet this is great mercy too and every poor low-grac'd soul, should say so.

Let these things settle weak souls, banish bad objections, and make your fitnesse for heaven in that measure which it is, your consolation in these miserable times; Swords, Guns, Weapons of Warre, may wound, lame, and unfit you for earth, but let this comfort you, you are still fit for heaven. Lame legs, cut arms, bleeding bodies, and holy souls, wil go to heaven well enough: poor, blind, lame, halt, are most the guests that come there. Christ had bloody usage from base wretches as we have now, Spears thrust in his sides, deep wounds, so deep, as to let out all his blood

and

and yet not any of his ſitneſſe for heaven. Should be enough to us all, in theſe bad times, that a manſion is prepared for us, and we for it, where all loſſe will be turned into gain; where loſt legs, and loſt arms, and loſt eſtates, will meet their right owners again, and glory in over and above.

The ſeventeenth Sermon.

COLOS. I. 12.

Giving thanks to the Father, who hath made us meet to bee [partakers] of the inheritance of the Saints in light.

TO be partakers] of the inheritance &c. Thus read, 'tis interpretation, not ſtrict tranſlation; yet poſſibly I may make iſſue both waies, for your ſakes, both as you read it, and as 'tis to be read in the originall. The text *verbatim* runs thus — *fit to a part . or portion of a lot of Saints in light.* 'Tis phraſed in alluſion to *Canaan*, where the people of God had their part and portion, and this by lot by an immediate providence, and by no humane art, by the ſpeciall bleſſing and diſpoſing hand of God, and by no merit or means of their own. The phraſe notes top favours, gallant mercies, diſpenſations full of love, all love, all love to all eternity. *The higheſt mercies are communicable*: Heaven, all that is in Heaven, diſtributive; diſtributive to men like our ſelves — *Partakers of the inheritance.*

Doct. *Participatio facta, eſt communicatio.*

Love is bountifull ſhe gives all, mercy empties her ſelf upon her children; ſhe empties pockets,

kers, the empties Closets, Cabinets, Jewels of price, Jewels of glory, of eternall glory, are given away to her favorites. *Having given us Christ, will he not with him give us* [*all things?*] Love gives all in Christ and all that Christ hath. The Apostle argues *a majori ultimo.* Christ is a greater gift then Heaven, and yet he is made communicable, and communicable to man, to *us*; therefore no marvell that heaven is. *Having given us Christ*, &c. Love will make her heart blould communicable, which is more then making heart Jewels communicable: Christs giving of himself, is more then giving any thing without himself, more then the giving of Heaven and Earth to man. Heaven is not noted in Scripture, as the height of Christs love, but himself; what himself is, and what he puts himself unto. *His own self* [*bare our sins, on his body*, &c. 1 Peters 2. 24. *And to be with* [Christ] *is best of all.* 'Tis not said, to be in heaven is best of all. The accent of love is fastened upon Christ himself, and not upon any thing else. Christ himself is still noted as a greater communicable of love then Heaven or Earth, or any thing besides him. Love opens her purse to her beloved, yea shee opens her bosome, and sets her beloved there; Heaven is in Christs * bosome, and Christ opens this to his, he makes this communicable. *Partakers of the inheritance*, &c.

Sacred Communication, is to make suitable demonstration, of infinite love. Great love is not suitably expressed, by small things. * Springs make Chanells, Streams, Rivers, suitable to their strength; they make their rent without, suitable to

* *Abrahams* bosome is but alluding to the felicity that is, where Christ unbosometh himself to Saints.

Communicatio sacra est ad demonstrandum Communicantem.

* *Magna parvis minimis exprimuntur.*

to their bubling within under ground. Heaven is but a suitable expression, of the love of a God; 'tis but a streame suitable, to such a fountain: but beams suitable, to such a Sun. Heaven is but legible writing out, of infinite love. Were not heaven made communicable, infinite love would be but half expressed, 'twould have no suitable demonstration, 'twould be far more in it self, then known to us. 'Tis with Christ here in this world, as 'tis with a Christian, a Christians fortune here, doth not suite his titles; called a King, and has nothing. Now are we the Sons of God, *but does not appear what we shall be.* Why we shall be but the Sons of God, his meaning is, that now title and revenew do not agree, nothing in possession that speaks out the Son of a God, the Son of a King; state and title, doe not fitly and fully expresse one another: so 'tis with Christ now his love and his expression of it, are short one of another: many expressions of love are made here, but they all expresse it but brokenly. Heaven wil speak out an infinite love; 'twil demonstrate it to the life to all the senses at once, which is such a demonstration of a thing, as here man cannot make of any thing. There a man shall have the advantage of all senses together, to fathome infinite love: he shall hear it, see it, taste it, &c. He shall see the Fountaine where and how it riseth; the Ocean how vast it spreads, and how broad it bears. Christ demonstrates infinite love fully, fitly, therefore is heaven made communicable to poore Earthen creatures —— *partakers of the inheritance, &c.*

Sacred

Sacred participation is to make soul satisfaction. Every thing lesse then heaven, is too little to satisfie the soul——*All is vanity*, &c. Put all things on this side heaven together, and all is empty (*i.e.*) in reference to the vast partaking spirit of man; it swallowes and swallowes the whole Creation, and makes nothing of all; participation of Earth, of all the Earth, will not satisfie, heaven must come in too; or else the soul like the Dove, remaines utterly restlesse, and cries like the grave, *Give, Give.* There is excesse in the Creature, but not proper filling. *Be not drunken with Wine wherein is* [*excesse*] *but be* [*filled*] *with the spirit*: 'tis one *spirit*, that filleth another. Abundance of earthly things may make excesse, and turn the soul into sin; but participation of fulnesse in God, is that which gives the soul its felicity in its selfe, and this is in Heaven. Absolute fulnesse is in heaven, and this maketh absolute content, therefore is our participation here, still reaching after more, then can be had here. All that is dispensed in way of inferiour ordinance, makes but tasting and longing, and does but put on appetite to a full meal. Heaven is Gods supreme ordinance, to give the soul satisfaction. *Other ordinances bring in the soul but drops, and therefore it still thirsts; this supreame ordinance brings in the Ocean: the soul in this ordinance is swallowed up,* it can breath nothing but blessing, as seeing, feeling, hearing, tasting nothing else.

3 Communicatio est ad implendum subjectum cui communicatur.

* *Participando.*

* 'Tis Gods letting forth of all, to things without him.

Communicatio est ad placitum communicantis.

Sacred participation is made according to Christs will. The pleasure of the King is, that we should sit at his table, that we should dip our morsels

sels in the same dish with him; eat as he does, drink as he does, wear and fare to all eternity as he doth: *Father, I will that those whom thou hast given me, be with me where I am; that they may behold the glory which thou hast given me, Joh.* 17. 24. Christ would not be in heaven alone, to eat his morsels alone; his pleasure is in choice company, though not in any: [*I will*] *that* [*those*] *which thou hast given, be with me.* The pleasure of Christ, is the spring of favours, as high as this rises, a Christian rises, necessarily. The naturall Son may have what he wil, for the adopted Son; the Wil of Christ, is the rule of Communication: all is his to make gifts to his favorites, as great as he wil. *These have continued with me in my temptation, these* [*shall*] *sit on Thrones*, the pleasure of Christ *Thrones* us, heavens us. Heaven riseth out of Christs breast. It comes out of the belly of divine wil. Participation is to suite wil, wil is infinite vast, therefore is Heaven communicable. Great persons do great things, to satisfie their wil.

Communication is according to obligation.

Participation is proportion'd to Promise: no lesse then the Land flowing with milk and honey, is promised. Heaven is but little enough, to fulfill truth, to pay depts. Christ hath been so free of his promise, that all he has wil but make it good, & render him just. He hath engaged his own honour, his own inheritance, all below, yea all that he has above, upon poor terms, but upon our service, which is more disservice, more sin then service at best. *If any man serve me, let him follow me; and where I am there shall my servant be, Joh.* 12. 26. We are by promise to

have as much wages as Chriſt, to receive as great pay, though not in ſo great command, and though but common Souldiers, and he a Captain yet all that ſerve under him, are to have as he has, a houſe full of ſilver and gold, yea, a houſe *not made with hands*, a very vaſt houſe; a houſe full, a heaven full of Jewels. Communication is according unto obligation, depts muſt be paid, although never ſo great. Mercy never dies in debt to Juſtice; every man ſhall partake of as much, as it for and promiſed to him, although Chriſt himſelf hath no more.

Participation is proportioned ſometimes according to merit. Gods giving, is according to Chriſts deſerving, not according to ours: the beſt of us ſhould partake of hell, and not of heaven, if we had our deſerts. Heaven is great, and yet leſſe then Chriſts merit, and therefore God himſelf is propoſed as a Saints portion, and Chriſts purchaſe; *The Lord is my portion*, he doth not ſay heaven. The Lord which made heaven, and can make more heavens, yea, is more then all heavens, upon a glote of whoſe eye, upon a caſt of whoſe countenance, ſtands heaven and hell; he is my portion. He is ſo: in whom? why? in Chriſt, by his merit. Participation is proportioned to merit; merit is vaſt, it challenges heaven; more, God himſelf. Chriſts merits make God ours, the holy Ghoſt ours, what God is in himſelf ours; which is the heaven of heavens, that which makes heaven, heaven. Chriſts blood is of more worth then heaven: it bought heaven and earth too of exact Juſtice, not for yeers, or for lives, but the fee ſimple for all eternity. We receive

Communication is according to inſtigation ſometimes.

as God gives, God gives as Chriſt merits, and mediates: heaven comes out of Chriſts wounds to us: heaven comes out of hell to fallen man. Chriſts deſcenſion to hell, makes our aſcenſion to heaven; we are partakers of glory by his ſhame and miſery — *By his ſtripes we are healed &c.* By his hell, we are heaven'd. We inherite not hereditarily, but made heirs, and ſo partake. Our participation of glory, is a made participation, made out of merit; merit is vaſt, therefore is our participation ſo vaſt as heaven — *partakers of the inheritance.*

Uſe. Is't a time of loſſe? 'tis a time of reception *equivalent.* God is more giving, then taking away: is not heaven more then you have loſt upon earth? heaven is communicable, and yet you complain, What ſhall you do for houſe? What ſhall you do for land? for enough for you and yours? all is gone. What? is heaven gone? then all is gone indeed. God ſhuts one hand, that we may look to the other, which is open with greater and better things. Mens eyes are not opened, by the dealings of God; men learn not inſtruction, though God whips to teach; that's your undoing, not what you have loſt, though never ſo much; for heaven would make up that well enough. God *takes* away in earthly things, that we may conſider and ſee, wherein he is a greater giver; do ye make this uſe of your loſſe? A man loſes much, when he loſeth an eſtate on earth and loſeth with it a heart to look after an eſtate in Heaven: when loſſes and croſſes kill affection Heaven-ward, *all* is gone indeed: gone without hope of recovery.

Do not the ſtroaks of God make you look to him?

him? Why? then you will be ſmitten again. *Iobs* meſſengers ſhall come one after another, and tell you of the loſſe of all, to ſee if that will ſave all. Divine rods are ordered to ſecond one another, till the ſoul be as high as it ſhould be, or as low as it muſt be: as high as Heaven, or as low as hell. I would ſinners did conſider the ſcope of Gods dealings now, and what is before them. Heaven and hell is before you now, you may be partakers of which you will. Heaven is communicable hell is communicable, one in one hand of God, 'tother is in 'tother. Which way any great mans vein lies, you obſerve him. Gods vein lies in giving of great things, great mercy or great miſery: he gives no leſſe then heaven or hell to every man: he makes every man partake of one or 'tother. Sinners, as you love your ſouls conſider this.

Wrath works, as love is abuſed: juſtice riſeth high, when high favours are ſleighted. *All is communicable*: 'twill break the neck of all, which make not uſe of this; mans ſpirit muſt work, as Gods doth: when one is open to give; 'tother muſt be to receive. Bounty preſuppoſes a ready receiver: who is backward to take great things? and yet who is not backward to go to Heaven? Heaven is wholly communicable, and yet ſinners are wholly careleſſe of it. Not a peny in heaven, but 'tmay be yours, and yet what heaps of treaſure are there? Ah Lord, what wealthy perſons might ſinners be, and will not! Only their will keeps them poor, *Paul* yours, *Apollo* yours, all yours, all is communicable, heaven and earth: the earth, and the fulneſſe of it;

Communicatio plena.

so heaven, and the fulnesse of it; not a room, not a walk in heaven, but 'tis common for all the inhabitants! not a dish, but every ones hand is in it together: many hands in a dish, is all the feeding above. Not a delightfull tune above, but every ones heart is set to it: not a beam in the Sun above, but every ones eye is fixed upon't: not a flower in Christs bosome, but a smell to it: not a secret, but revealed to all. All that hath lain hid for this many thousand yeers; almost from all here below, there 'tis known to all; they above know, as they are known; such great mercy, such full mercy, rejected what great misery, what full misery, will it make? Justice swells, as sinners kick mercy: such a Heaven sleighted, makes such a hell. Hell, 'tis but Justice working sutable, to the abuse of so much mercy, as may be had in heaven, and the soul would not.

Communicativi, libres. *Heaven is freely communicable*, and yet sinners have no heart to it. Heaven may be had for nothing, neither for money, nor moneyworth, only for making fit for it, and this too wholly at anothers pains and cost, and yet sinners have no heart to it. Christ gives much, but takes nothing: mercy, is all mercy; mercy, is all free; as 'tis laid out all in an inheritance, and lies all round together above, 'tis all free. Love in its utmost dimensions, in its heights and depths, as it passes knowledge, as it makes a haven, yet it keeps its own essentiall property; 'tis love, and but love: heaven is nothing else, but *a bed of love*: all delights free. There is nothing in heaven bought, nor paid for by us, of all the costly things that are there. There are Jewels about the inhabitants

bitants necks, such as the world never saw, and yet not one bought by the wearer and owner: all given freely. You have not seen such an inheritance for nothing, as Heaven is. There be things which cost infinite dear, and yet done away for nothing. A man may see that which eye never saw, and hear that which ear never heard, for nothing. God layes out much, but looks for no return: his greatest favours go for acceptation. Participation of purchase, is pay for purchase; an men will but go to heaven, the place shall cost them nothing, though fit for a Prince. All Gods motion is free: his blessed motion for a time, free; his blessed motion for eternity, free. As God makes heaven, he works for nothing: as he makes fit for heaven, he works for nothing: for his greatest laying out, he sets down nothing: at heaven doores he sets no bill, what rent and fine, though there be not such a House of State again in the world. God keeps open house below, and above too: the best dainties, and yet no reckoning brought in; nothing to be paid, no, nothing expected. There is no thought of heart, what this dish might have yeelded, and what that precious odour might have been sold for. Heaven goes freely free, *gratissime gratum.* Heaven given, and not a thought against it: all the riches of a God laid down at mans foot, and all the heart of God too, with it; and all the panting above, is, O that all may not be trod upon. Ah sinners, what a damnation will this make, to set one foot upon heaven, and t'other foot upon Gods heart! To trample all his, yea, and all him too, in the dirt:

heaven, and his heart too, to hold your ſin?

Communicatio universalis.

Heaven is univerſally communicable: from Eaſt, Weſt, North, South, many come and ſit down, in the Kingdom of heaven. Strangers may dwell in the holy Land; Gentiles, as well as Jews. Of all Nations, Kindreds, Tongues, may live together above, and be ſpoken unto, in their own language, yea, underſtand one another plainly. Variety of language, excludes not heaven, confounds not heaven. All above, are intuitively underſtanding: men are as the Angels of God, in the Reſurrection. *Oh every one that thirſts*, come in; that's the bill, that is ſet upon heaven door: did ye never ſtand ſtill and reade it, ſinners? Heaven gate is open to all that knock, but fools, fooliſh Virgins, fooliſh ſouls, which have nothing in them, nor will have nothing in them, to render them fit for heaven. There is *Rahab* the Harlot; There is *Manaſſeth* that murderer: there is the Thief; there is *Adary*, that had ſo many devils: A man that hath many divills, may come where there is not one; The moſt devilliſh, helliſh creature, may be made partaker of heaven. Lame, and blinde, and halt, may come in there, and yet ſtill there is room. *'Tis done as thou haſt commanded*, ſaid the ſervant, that was ſent out to invite all ſorts. *and yet there is room* Luke 14. 22. There is great variety of gueſts above, and yet one Table large enough for all; no crowding, and yet thouſands, and thouſands of thouſands, ſitting together. Heaven is a vaſt continent; much of the holy Land, yet not planted; many manſions above. without any Inhabitant. Heaven is univerſally communicable, and univer-

universally fit and compleat so to be: All may sit round and look the Sun full in the face, and he them. That which is so proposed to all, and so fit for all, how will it doubly damn: all, that come short of it! You will be judged as lovers of hell, more then lovers of heaven, which come short of it; as lovers of darkness, more then light; as lovers of sin, more then the eternall felicity of your soul: upon this very ground that grace and heaven are so generally communicable. *Light is come into the world*, saith Christ, *And the world regardeth it not. This is the condemnation of the world*; A world of men might be partakers of the inheritance of the Saints in light, and will not, this will make hell, hell indeed; condemnation, *the condemnation*: because men will not go thither, though no exception. Tis disperate, to make exceptions where God makes none: to exclude a mans self, when God doth not.

Finally, *Heaven is durably communicable.* I cannot say, it is perpetually communication. The everlasting doors, stand not open everlastingly; But yet a great while. The Thief found them open, at the last hour of his life. A sinner may come in, at the ninth and last hour, and have his pay. A sinner of a hundred yeers old may get into Heaven, I doubt there be but few gray-heaven sinners turn in there, yet it is not long of the place. Heaven doors are open, till old age; onely old folkes are wilfull, which is excluding. God is long suffering; all that while, Heaven doors are open. *The long suffering of God, waited in the dayes of Noah*, saith the Apostle *Peter*. A hundred and twenty yeers,

Communicatio durabilis

Heaven ſtood open, to that people. God makes the greateſt mercies, wait upon the greateſt ſinners, a great while, which is one of the greateſt wonders in the world. If you have a mind give great things you have no mind to waite to do it; yet ſo doth God: *He waits to be gratious.* The Sun is made to ſtand ſtill many hours, many daies many yeers. Salvation brought to mens houſes, Pariſhes, yea, to mens ears, and there ſounding & knocking, ſeven yeers, ten yeers, twenty yeers: And all the intreaty is, *Will yee go to Heaven ſinners?* Will yee go to Heaven? Will you be made partakers, of the inheritance of Saints? God is not a bare giver of Heaven, but a woer for heaven: he does reconcile, and *beſeech to reconciliation:* he doth knock, and *ſtand at the door and knock, till his locks be wet with the dew of the night;* He ſtretches out his hand with heaven in it, and doth ſo all the day long —— *To Iſrael he ſaith: All the day long, have I ſtretched out mine hand to a diſobedient and gain-ſaying people, Rom.* 10.21. Heaven made to waite upon earth, baſe earth, wicked earth; what will this come to, if not looked to? If heaven not participated of at laſt? What a hell will he have, which hath had heaven at his door many yeers together, and had no heart to enter into it! But you will ſay, No body is ſo careleſſe: Every one ſurely, is willing go to heaven. One would think ſo, but yet 'tis not ſo.

'Tis eaſie to demonſtrate, that multitudes have no heart to goe to heaven. *They will part with nothing for it.* Sin is worſe then nothing, and yet ſinners will not part with this for Heaven: Have they

they any heart to heaven then? Christ makes an under-prizing of a thing, a demonstration of no love, nor heart to that thing, so prized. *If you think good, give me my price, if not, forbeare: So they weighed for my price thirty pieces. Cast it to the Potter*, saith God: *A goodly price*. Underprizing and undervaluing a thing, speaks out properly and plainly, no will to that thing. Will layes that way which 'tis willing. Love bids according to worth: She comes to Christs price, for Christ, and glad she can have him so too. *If you think good give me* [*my price*] *&c.* A mans own price, is no price: base bidding for heaven, argues no heart to it; such a wretch is cast to the potter, cast to hell to be torn in pieces, as a vessell in which there is no pleasure. If under price argues no heart, what does no price? 'Tis many a sinners damnable case, he'll part with no sin for Christ nor heaven, could Christ and heaven be much more worth then they are. Part with no sin, do no duty, wait no time. 'Twill be a hell to this man, to go to heaven. A man that will not part with his sins, to be partaker of heaven, is more willing to go to hell then to heaven, sin hath got his heart, he should lose his heaven, to go to heaven. A sinners own heaven is dearer to him, then Christ; he will venture the losse of one, rather then losse the other.

They will perform no duty for heaven. Action speaks out affection. To what a man hath a heart he hath a hand a head a foot; heart commands all. The will is *Major Generall*, orders all to move as she will. Where there is no foot towards heaven, no hand towards heaven nor

bending that way, is the heart towards heaven? from your lives, you wil be condemned; yea speak out your hearts, and yet you plead for them; you have set your way you wil go, and yet upon pretend you are bound in spirit for heaven. Perverseneſſe is in your paths, and yet you plead for your will. Sinners, obſerve that ſpeech of Chriſt; *If any man* [*will*] *be my diſciple, let him deny himſelf, and follow me.* Chriſt makes deed demonſtrate wil: If a man be willing to be Chriſts companion, and ſcholler, he wil follow Chriſt; yea, he wil *take up his Croſſe* (*i.*) go thorow any difficulty, to enjoy his fellowſhip. What *will* is indeed to the end, it is to the means: 'Tis idle talk, fancy, and dreams, not *will* to a thing, that wil uſe no means Yea tell me ye are willing to be made partakers of the inheritance above: what do you do to be made partakers? Do you walk in the way which leads to heaven? Are you not in life, according to your luſts? In your courſe, according to your company? Unto divine duty, according to your humour? Does not wil rule truth, and not truth your wil?

Let perſons convinced, be inſtructed. *Ye cannot be partakers of the Cup of the Lord and of devils*, ſaith the Apoſtle: to ſay I, ye cannot bee made partakers of heaven, and keep on in the way to hell, you muſt firſt be made partakers of the *heavenly calling*, as the Apoſtle calls it, ere ye can be made partakers of heaven it ſelf. *Wherefore holy Brethren, partakers of the* [*heavenly calling*] *&c. Heb.* 3. 1 (That is) a calling to heavenlineſſe: Heaven muſt begin here; Chriſt muſt rule

all

all, and be made all here, as he is above. A heavenly calling speaks three things; a heavenly rule, a heavenly subject, and then a heavenly end. *I am the way.* That's a heavenly rule. *Not I live but Christ lives in me*; there's a heavenly subject. *I have fought a good fight, henceforth is laid up for me a crown of Righteousnesse*; that's a heavenly end. The two former are subordinate to this latter. Christ must be without a man, and within a man, or that man will never come to heaven. He must be all without, and all within; he only must be the way — *I am the way.* And he only must live in the heart, to guide this way — *yet not I, but Christ lives in me.* The Word of God, and the Spirit of God, must meet in the life of man, or that life will end in death, in hell, not in heaven. A heavenly rule, and a heavenly heart, led to heaven. Few Christians lives, are clearly Christian. Christ is our sanctification, as he is our justification; he is our life here, as well as our life hereafter: he must be made so by every soul, and then all will goe well at last. Heaven is a Crown of Righteousnesse, not of our righteousnesse, but of Christs. His spirit must rule all, his merit must be leaned upon for all, this soul will certainly be made partaker of all.

Christians should bee comforted from this point. All the wealth of Christ is communicable. Heaven communicable, communicable to you, to Saints. The complaints of Gods people are many, this point answers all. My losses are great sayes one, so sayes another. Will not heaven make them up? Thou hast neither money nor goods, Thieves and Plunderers have stole all.

Hast

Hast thou not treasure laid up in Heaven where no spoil can be made? In cases of persecution, Christ teaches us to comfort our selves with heaven, how all is doubly made up there. *When men persecute and revile you rejoyce, and be exceeding glad, &c.* Upon what ground? Why? Upon this: *Great is your reward in Heaven.* Losse hath its quantity. Tis *great* that makes it so heavy; reward hath its quantity too, [*Great*] *is your reward in Heaven.* If a man had lost a Kingdom on earth, Is not the Kingdom of heaven responsible? If a man had lost all this world, Is not the world to come, as good as this? Is not heaven as big as earth? As good as earth? As much good? As lastingly good? Will not your heaven above, bee as sweet as your hell here is bitter? Suppose there be nothing above but Christ to make up all thy loss here below, is not he enough? Canst thou not comfort thy self in Christ alone? What a soul hast thou? Twas high time, thou diddest lose thy treasure here; 'twas thy God. Thou wouldest otherwise have lost thy soul.

Object. And 'twere but for my self, I could bee contented, whatsoever I under-went; But I have wife and children, and no bread to put in their heads, nor no clothes to put on their backs, this makes my heart sinke within, and I do not know how to keep it up.

Sol. Are thy children fit, to bee partakers of heaven? If so, let that comfort thee, that they are in a capable condition (though temporally miserable) to be eternally happy. Say to thy sinking soul, there is a house above, big enough to hold me and all mine, and the owner is kinde to strangers.

gers. There is bread enough, clothing enough, for me, and all mine. Thou art but ſtript, before quite dead; death would have ſtript thee of all, if Cavaliers had not. Naked thou cameſt into this world. and naked thou ſhalt return. Thou maiſt go to heaven ſtark naked, without money, without clothes; All things are naked and bare before Chriſt; that's the manner of all going hence; thou art put in a poſture to go to Heaven, they go ſtript of all here below, to that felicity above. Thou haſt nothing, now thou art fit for all; nothing of earth, now heaven would be welcome; Thou haſt no home here, now thy long-home above, O! How ſweet would it be? Why? It may be it will not be long, ere thou be there. Be ſtill, 'tis God; things will end well, if heaven will make it ſo.

Yea: but mine are not ſuch yet, as concerning whom, I can thus relieve my ſelf; that they will be partakers of eternall felicity, when this miſerable life ends. *Object.*

Do thy duty to bring them to bee ſuch; thou haſt now time and leiſure, now all is gone; what elſe ſhouldeſt thou do now, but give all diligence to make up a felicity for thee and thine, where it may bee, ſeeing all is gone here? Time was thou diddeſt pretend multitude of buſineſſes, and great imployment in thy calling, that thou couldſt not diſcharge this and that duty in thy family, for the eternall good of ſervants and children, as thou wouldeſt: why? Now thou haſt nothing to do, God hath removed that let; let's ſee now, how heavenly thou wilt bee, in the diſcharge of the divine duty. Twill bee heavy upon thee indeed, *Sol.*

to

to see thy children lie in bodily misery, and yet still go on to do nothing to deliver them out of soul-misery. If God stir up thy heart by this to do thy duty throughly, for the soul good of thine, thy misery may prove blessed misery, to thee and thine. This will be thy comfort at giving up, that thou hast discharged thy duty, to make a miserable condition blessed. But if successe suite thy industry, thy miserable children are made indeed. This may cheer the under sad thoughts; I can leave my children on earth, but I can leave my children heaven; I cannot leave my children this hilly Countrey, nor that; neither the blessing of hills, nor vallies here; but I can leave them the blessing of the *everlasting hills*, as the expression is of *Iosephs* blessing: Heaven was eyed in that expression. I conclude all thus: we are under age here, hardship is fit for us, and ours. Such heirs must comfort themselves with what they shall have. You which are partakers of the divine nature, shall be partakers of more felicity then the tongue of men and Angels can expresse; and yours for your sakes will be blessed below, when you are so blessed above.

The nineteenth Sermon.

COLLOSS. 1. 12.

Giving thanks unto the Father, which hath made us fit, to the part of the [Lot] of Saints, in light.

Εἰς τὴν μερίδα τοῦ κλήρου.

Doct.

THe *greatest favours, come most immediate to us.* Eternall mercies fall as a Lot in our lap; no

no art, no *medium*, no merit. Gods own finger points them to perſons, to ſuch, and not to ſuch: —*Who hath made us fit to the* [*Lot*] *of Saints.*

Providence hath a mediate, and an immediate courſe, to give out favours to man. This, that expreſſion of the wiſe man gives us. Houſe and riches are the inheritance of fathers, but a prudent wife (ſaith he) is of a higher deſcent, *is from the Lord.* The mercy is higher, and therefore diſpoſed by a more immediate and ſpeciall providence. As things riſe in the Nobility of their own nature, ſo they riſe in the manner of their birth and bringing forth to us. Grace and glory are ſimply and abſolutely, the nobleſt natur'd things, and theſe in the nobleſt way deſcend upon us, by a very immediate diſpoſing hand of God. like a *Lot.*

Things are of a double deſcent. There is mans off ſpring, and Gods off ſpring. [*Wee*] *are his off-ſpring*, ſaith the Apoſtle. The nobleſt things are onely Gods off-ſpring: the great things of eternity, come onely out of the womb of a God; Heaven comes forth, from between his legs. Some things come down along in ſuch a line to us, through ſo many wombs, through ſo many hands, into our hands: Heaven comes out but of one womb, but that womb as bleſſed as God, from Gods immediate hand, by providence, not to bee explained, juſt as a Lot. —*The Lot of Saints. &c.*

Some things have ſucceſſion, others have none. Melchiſedeck neither father nor mother. The greateſt favours come all ſo into the World, neither father nor mother, but God. Out of nothing

came

came all; from nothing comes all ſtill, to the Saints; Heaven which is a Saints all, from nothing but from Heaven. From what houſe doth that great houſe deſcend upon us, to bee ours? From what Progenitors, but Chriſt? Is it not diſpoſed to ſuch and ſuch ſecretly, wonderfully, by a hand and power unknown to all the world? Upon Chriſts veſture they did caſt Lots, and as that fell, ſo the veſture went, by a ſupreme hand onely. Heaven is Chriſts veſture, the *Sons beſt garment*, his robe of ſtate and glory, and this goes by Lot too; 'tis put, upon the back of none, by any art of their own, but by a power ſupreme, by that hand which diſpoſed Lots which none ſees; ſo all the Saints, get their greatneſſe. —*The lot of the Saints, &c.*

As power did creat, ſo providence doth diſpoſe. A very unknown creation, had the heaven of heavens, * The Angels, and all the ſtate and glory, of that brave world to come. Do you finde any piece of that ſtately building above, ſo much as once expreſly mentioned, in the dayes of Creation? 'Tis diſpoſed as 'twas created, in a very cloſe way, as a Lot, by ſuch a power and providence as no Creature can explain, or peep into. This world was made by an immediate hand but that above after a more cloſe, more entire, and more ſupreme way, (*i.e.*) utterly without all hint to be gueſſed at. So this world is diſpoſed of by a providence of God but by a providence working very externally, and very humanely, (*i.e.*) all along in ſuch and ſuch humane and ſecular wayes as uſually known unto us. But that glorious world above, is diſpoſed by ſuch a providence,

* Above ſpeculation therefore not objected to it; wiſdom would not hazel weak eyes.

vidence, as works very internally, very hiddenly, in utter unlikely means, and in theſe moves, utterly out of our ſight and reach, juſt as that hand, and thoſe fingers do, which diſpoſe into your boſome ſuch a Lot of great treaſure.

Some motion is peculiar for ſtate. Kings give low things by Offices, and take no notice of them themſelves what they are, nor to whom they go. But other things, of a more noble nature they give with their own mouth, and with their own hand, ſuch and ſuch noble things, to ſuch and ſuch noble perſons. Heaven is nobility confer'd with Gods own hand; Tis the beſt robe, put upon the Prodigall, by the hand of his Father, and none elſe. Tis lame *Mephiboſheth*, advanced by word of mouth, from *David* himſelf, as a piece of the ſtate of his greatneſſe, to which God had raiſed him, and as a high point of love. The more immediate things come, out of one friends hand into another, the more they ſpeak out love, and render parties honourable. *I did it for him with my own hand*, you have ſuch a common expreſſion, when you would work your reſpect, with ſuch and ſuch, to a great height. The King gives a Jewell, and hee gives it with his own hand; his love and honour doublely ſparkle in ſuch a Jewell, every time 'tis look't upon. Heaven is a Jewell hanged about our neck, by Gods own hand. God make a rich portion, and as it were, rolles it up in a Lot, and with his own hand, without any art of man, caſts it into our lap—*The lot of Saints.*

Some motion is peculiar for complement. Tis a filling up of Love, to give & to give with a mans

own hand: to give an onely son, and the Father to do it with his hand onely; this is Love to admiration, love filled up to the brime. *God so loved the world, that [he gave] his onely begotten Son.* Some persons give, as if they would give themselves too, if they knew how; that makes the gift mighty big: yee shall have gift, and hand and all; words, and arms and all. A gift fully circumstanced with love, is a double gift. Heaven given, and cast into our lap with Gods own hand, is a double Heaven. A Lot in a good ground, and to [fall] there, Heaven, and to fall as out of Heaven, that's two Heavens. Gods love-motions, are fully circumstanced with love; the Sunne wants not a Beam, to give forth its glory. Heaven comes from God to the soul, as the soul it self came from God; the soul and the felicity of the soul, both breathed from Gods own mouth.

*A trumpet is sounded so, and at such a place, for echo.

Some motions is peculiar for Echo. *Some things are done so and so; to suite and joynt to others. The holy Land was divided by Lot, immediate providence carried it there. Friendship made no revenue in *Canaan*; Gods own hand cast every man his fortune, so big, and so good; in such a place, in the Mountains, or in the Vallies, with springs, or without. Divine dispensations, are harmonious; Heaven comes in no new way to us: God gives as he did give; Hee did give *Canaan* with his own hand, so hee gives Heaven. Power wrought very immediate, to plant our fathers in the holy Land; *Joshuah did cast lots*, and so divided the Land; power did work very immediate, to plant persons there; so it doth to plant persons above: [I go] *before to provide a place, &c.*

Josh. 18. 10

Our

Our *Joshuah*, assigns our mansion, situation, building, conveyance, all done with Christs own hand [*Ego &c.*] Though power work without hand, yet not without rule; not a word spoke, nor a work done by Christ, but with scope, and look to some rule, though sometimes that rule be a great way off, as far as Heaven. Truth fulfils Types; dispensations under each covenant, one eccho to another. *Canaan* went by Lot, so does Heaven—*The Lot of Saints.*

Glory is suited to grace in dispensation, as grace is suited to glory in fruition.

Dispensations of grace and glory suite, as really the same. Heaven and Christ, come both one way to a Christian, by immediate providence: grace and glory, are wrought both with Gods own hand; Tis the finger of God that turns the heart towards heaven, and that turns the heart into heaven. Grace is an inspiration, glory is so too; there is no remoter agent of either, then Gods own spirit. A soul & such a soul, so happy and so glorious, was breathed altogether into *Adams* nostrils. The breath of Gods own mouth makes alive still, and the breath of his own mouth casts varnish & glory, upon that being, to maturation. Tis Christ all in all here, tis no otherwise above. Christ all in all; no lesse makes grace, & no more is glory. Grace is such an immediation, according to such a location: glory is such an immediation, according to such a translocation: Christ is next to, and onely with the soul in both.

If this point were rightly applied to the heart, hope would not fall respecting great favours depending: providence hath more wayes then one, to bring great things to us: it can work with hands, and without hands: divine power can

bring a heaven to you, on its own shoulders, cast a heaven upon you as a lot into your lap, in a very immediate way, beyond all provision, or expectation; God dos most and best for man alone, when he has no tool, or no tool considerable in his hand. We have a heaven depending, but yet a hell between us and it, and no man can see but one way to it; if that way do not hit which we propose, we are all undone; this is almost every ones vote. This point should relieve us, in this desperate ease, respecting our great feares, and our great hopes which are so opposed. There are great mountains before *Zerubbabel*, great hinderances, in the way of our great mercies, so that we see no likelihood in an ordinary way, how or when our great heaven desired, should arrive with us. Let the point in hand support; the greatest favors come, in the most immediate way of providence: heavenly favours come to us, as if they did drop out of heaven. The more heavenly and divine the mercies are which we expect, in the more divine and immediate way they'll descend. The stone shall be cut out without hands, that shall smite the image of various mixtures, and break it to pieces: *new Jerusalem comes down out of heaven*. Power will work in a very immediate way, to bring in that new heaven into the Christian world, which now the Christian world is labouring for. Heb. 12.26 *Yet once more* [I] *shake not the earth onely, but also heaven*. God himself will after a speciall manner, set his own shoulders, to shake that rotten heaven of mens inventions, and those which set their shoulders to keep it up, and make battery with such Canon, as we are not

aware

aware of. *Not by might, nor by power, but by* [*my spirit*] *saith the Lord*, respecting the building of that House, which typified this. *Not by might nor power* (*i.e.*) not by humane strength, so much as by his own power, shal the old heaven be destroyed, and the new erected. We expect our heaven too low; from men: but 'twill come from God when it comes. As 'tis a great favour, so 'twill come in state, in the way of sublime favour, very sublimely. Magicians, great heads, and devillish wits, shall be *non-pluſt* by Gods own finger and art, not by mens wisdom and art. *Egyptians* shall be drowned on a sudden, by a stratagem made in heaven, and managed from heaven. *Jericho* shall fall by faith, by making no more of the power of men, of swords and Guns, then of *Rams horns*, but magnifying the power of Christ, and trusting in that Surely we are yet too many and too strong, to be delivered.

Christians, I would ye were skill'd in the way of God. God keeps his old way in bestowing great things, and yet ye wonder and murmure: your folly is your own affliction, & many's more. Things of great worth, Christ will trust no messenger with them, but bring them himself: Christ will trust none to bring your heaven to you, neither your heaven here, nor hereafter. Men are false, they would marre your heaven, and bring you an old one, in stead of a new one, or an old one, new patcht up. Blessed be he that will bring a new heaven unto us, all new, divine favours in their maturity, though every man be trampled under foot, and none seen in the work but God: though he trample all men in the dirt,

and he onely be left alive, with the cauſe in his hand. If men would allow God his way, they would never be at a loſſe of Faith, ſo fearfully as they are. Ye open one door, & there comes in nothing but your ſhame; ye ſet open another door of your own, for Chriſt to come in at, and there alſo comes in nothing but your folly and ſhame. Ah Lord! When will ye look up, & expect Chriſt from heaven? Do not great things come in a very immediate way to man? Hath God tied himſelf to do every great work, with ſuch and ſuch great meanes, as our eye is fixed upon, to caſt out a Legion of bad ſpirits, with a Legion of good? Is not one enough to do it? Chriſt brings an eternall weight of glory, upon his own ſhoulders to your doors; can he not bring a temporall weight of
Pſal. 86. 10 glory, which is far eaſier, alone? *Thou art great, and doſt great things, thou art God alone*, ſaith the Pſalmiſt. We think God is not God, nor able to do like a God, unleſſe ſuch and ſuch men ſtand by him. What? is not God God alone? cannot he, nay doth not he uſe to do great things alone? *Nemine adjuvante, multis obſtantibus*? Is not heaven brought to us, againſt all the ſtrength of hell, by Chriſt alone?

I will make a more ſtrict ſoul-application of this point. Great things come in a very immediate way: my inference is, our eyes in matters of the ſoul, which are the greateſt things, ſhould be much fixed upon God. Sinners undo their ſouls in that little which they do, to ſave thē. 'Tis enough to ſome, that they put themſelves upon Ordinances, as if that were all to bring the ſoul to heaven. Grace and ſalvation, come in a more immedi-

ate

ate way; 'Tis not what men ſay to the ear, but what God himſelf ſpeaks to the heart, which makes heaven there, and a capacity of heaven for ever. 'Tis the voice behind you, that turnes you, and ſaves you. Grace drops from Chriſt own lips, [*I create*] *the fruit of the lips, peace.* Theſe waters are nothing, to him that makes them enough: 'Tis the Angels ſtirring, does the work for heaven. Sinners, when you come to Ordinances, uſe them as Ordinances, * and not as Gods; charge your ſouls to harken what God will ſay, and what God will do. I am going to divine Ordinances, it may be a man may ſay many good words to me, and God never a one; man may lift and lift, and be very lively, and God give never a lift, and then is my ſoul loſt: Ah Lord! How ominous is that, when God will not ſpeake a word to the ſoul?

* *Media, ut media ſecus flagella.*

I am fallen upon a point of life and death: ſinners attend, or you will utterly loſe your ſouls. You have mediate favours caſt upon you, but what immediate? You have men-preaching, but what God-preaching do you finde? you keep on in a rodeway, what foot-way hath Chriſt within from heaven to your heart? The Law was written with Gods own hand, and ſo diſpenſed in a very immediate way, which was *Iſraels* greateſt favour. Is the Law written on your hearts, by the finger of God? What friends have you from heaven viſiting you which no eye ſees? What immediate diſpenſations from Chriſt to your ſouls? What workings of the ſpirit of God upon your ſpirits, do you finde in Ordinances? Many a man hath no bigger favours from Gods

then a Horse or a Cow; naked corporall things, for the support of such a corporall being; bread and flesh, as a bruit, hath hay and grasse: This was *Cains* curse; banished from heaven to earth, cursed from the presence of the Lord, to bruits mercies, onely to what felicity the earth could afford; no fellowship between God and his soul. The world is full of banished souls, from the presence of the Lord. Justice for this makes no difference, O *England*, between thy men and horse, no more of one then of t'other, because so like in qualification, one looking no higher then t'other. The noblest blessings, the greatest favours, heaven and heavenly things, which God gives with his own hands to the soul, these thy wantons and worldlings, O sensuall *England*, have not esteemd. A base sunk spirit, hath sunk thee, *England*. If thou couldst have but the mercies of a bruit, fat pasture & peace to grase in it, 'twould be as much as thy heart wishes; As for those greatest favours, which God in state dispences, with his own hand to the heart, thou hast many children which will dispence with these, and many which will scoffe at them. Multitudes amongst you care not for the smile of a God, so you may have but the smiling countenance of some great man; so you may but sleep in a whole skin, and enjoy fleshly delights, whether God or your soul ever change a good word, you heed not.

Ye base spirited wretches, which care not for heaven, so that ye may have but earth; know, that ye are the plague of poor *England*: The blood of the Land will be laid at your door. Had not you grown so earthly and base in a fat Land,

Land, as to ſleight heaven, and ſleight the greateſt favors, we had not bled at this day. Tis the badge of an *Eſau* to prize earth, and ſleight heaven; to ſerve ſenſe, and to care for no nobler, nor neerer fellowſhip with God, then providence brings to the belly. God may bring a heaven to your bodies, if this will ſerve turn, & a hell to your ſouls. Let every man know the plague of his heart, and repent: carnality will kill you all.

Spirituality onely covets the nobleſt things. A ſpirituall man cannot feed ſo low, nor ſo courſe as others do; he muſt have a diſh from Gods own Table, or all dainties at his own table relliſh not. The creature is ſweet, but there is a heaven beyond this (ſaith he) He cannot ſit down without God, nor riſe up without him. All is wanting, when God cannot be found: no body at Table, when Chriſt is not there: what dropping from heaven upon my ſoul, from every thing? that's ſtill the Quære, with a ſpirituall man. Immediate favours nobleſt; God alone, all, to this man. *Whom have I in heaven but thee, whom have I in earth in compariſon of thee?* Words of men, weighed; words of Gods within, laid up more choice then Jewels. The opportunity is ſtill loſt, when Chriſt and the ſoul, hath had no talk. Vanities enſnare, I am too fleſhly for Chriſt to take me by the hand, ſayes a ſpirituall man. One ſpirit is ſtill panting, after another; two ſpirits would be one in the boſome of another; no leſſe then the Jewels which hang about Chriſts own neck, will content a noble ſpirit. The Quære is not, How much the body hath of the creature, but how much the ſoul doth enjoy of God. What immediate mercies, do I

enjoy? What hath God laid in, for spending, in these hard times, with his own hands? what faith, what experiments? What divine resolutions? Spirituality carries the soule sublime; every thing is in price, as it comes from heaven, and brings heaven along with it. Thats preaching, that brings heaven & the heart together; that's a Christian, whose breath smells like a garden, which the Lord hath blest; in whose mouth heaven opens. As things are wrapped up in Christ, so they have their price still, to a spirituall man. Carnality makes you mind no high things; earth is heavy; earthly souls cannot flie high, no higher then the top of a golden dunghill. Let these things hint a bad state, and better it. The noblest things make the noblest condition, both here, and hereafter. Live low now, and live low for ever as low as hell.

The twentieth Sermon.

COLOS. I. 12.

Giving thanks to the Father, who hath made us meet to be partakers of the inheritance of the [*Saints*] *in light.*

IT is considerable how Christ makes his will: how he disposes of all, where he gives most: where he casts his blessings, to wit, in the bosome of the best persons. *Heaven is the inheritance of Saints.*

Doct. Divine fruition is still made according to capacity. Men many times give place and honour, where

where there is no capacity nor fitnesse, but Christ never doth. Christ brings not hell to heaven; wickednes inherits wrath, grace only inherits glory. Heaven is hell, to a depraved state. As guilt shuns justice, so doth sinne holinesse. A wicked man would not be where sinne is punished, nor where grace is onely practised; he is as unwilling to heaven, as to hell, yet to one he must. Christ casts hell upon many against their will, but heaven upon none, but upon such who are both willing and capable. Holinesse makes capacity of happinesse, purity will bosome purity: Christ puts no Toads in his bosome, but *Saints*——*Inheritance of Saints*, &c.

Corruption cannot inherit incorruption: *Heteronogeneals* wil not incorporate. Choice flowers will not grow by stinking weeds. Capacity is absolutely necessary, respecting the inheritance above. If sinners would into heaven, they cannot. Light and darknesse are inconsistent: fire and water oppose: God and ungodly men cannot live near, Justice wil fight it out with sin to the death. *Without holinesse man cannot see God*: without this God cannot endure to see man. There be thousands, and ten thousands in heaven, but not one sinner amongst them all; the Land will not bear Snakes, Toads, Serpents, or poysonous creatures, onely Saints.——*Inheritance of Saints.*

Justice makes exact distinction. Sheep and Goats though many, yet all pa ted; Not a Goat upon Christs right hand. Every attribute is exact at its Office: mercy brings her children from the four winds of the earth, to Heaven, and leaves not one short, nor brings not one over. Justice gathers

gathers her brats too from the four winds, and leaves not one for any higher preferment then hel will afford —*The Lord knows who are his*, that's the Seal of Heaven; A Seal is for exact distinction. What a seal is unto us for exact distinction, that's Christs knowledge to him; he doth as firmly as lastingly, as exactly distinguish by vertue of this, all persons in the world, as wee do by our seals & marks, distinguish amongst multitudes of things Though the devill have many thousands here below, and Christ but a few, and these tumbled up and down amongst the wicked; yet Christ knows which is which, *and who are his*: And only his shall have all he hath, *Saints inherit*.

God moves in relation. Children only inherit; bond-servants have a little, and turned off when their time is out.—*If children, then heirs: joynt heirs with Christ*. This *Hypothesis* is a *Thesis*, only in a Saint: he is a child of God out of question; the nature of God is onely manifest in a Saint. A holy man plainly & without controversie speaks out himself to be a Son of God. *Jus legale*, carries the inheritance to him. The wicked are of their father the devill, they may not lay claim to heaven upon pain of hell. If they touch the tree of Life, they die; when they promise heaven, wrath then smokes, & hell never so near as now. Bond-slaves do not inherit, nor bastards do not inherit, the case is the same of either. respecting heaven. No Bastard Christians, no Bastard Saints, but Saints indeed, inherit.

Vse. Let every man look to his sanctity: It doth not merit, but it doth entitle to the inheritance. *If children, then heirs.* A man may look into his bosome,

bosome, and tell what he shall be for eternity. Know your hearts, and know them throughly, you cannot do well else. Tis death to me, to smel the breath of some of you, your inwards are so rotten; and yet I fear, I fear, you take notice of nothing. My *Quare* to you all is, what have you to take to for eternity? Heaven? How do you make that good? Can you make demonstration of a holy state? Yes, I live justly; I pray to God; I hear his Word. This is not infallible demonstration of sanctity. Civill conscience calls and thrusts to all these as 'tis so principled and under such a government. A man may bee just to men, and not just to God. Heathens have been as just, as any of you all: That young man which came to Christ, when the Law was read hee should not kill, nor steal, but love his neighbour, &c. *All this have I done from my youth.* Hee was exact for Justice, and yet but in a sorry state for heaven, if one may believe his own words. Drawing neer to God in duties, is a better demonstration of sanctity; and yet this may bee done with the lips, when the heart is farre from God. *They draw neer, and sit before me as my people* (saith God) *But their heart is go after their covetousnesse.* A mans devotion may bee hot for the *Temple of the Lord, the Temple of the Lord*; And yet himself the Temple of the devill; strict for new Moons and solemne feasts, and Gods soul loath all, both men and their devotion.

There is blinde devotion, prophane holinesse: I will give you two or three principles demonstrative of it, for I fear there are some deluded souls amongst you.

Outside

1 *Outside holineſſe, how ſplendid ſoever it looks, is profane holineſſe.* The heart denominates action. The Phariſee was for Temple praying, for lifting up of eyes, and hands, but no heart; A meer image drawn out in ſuch a poſture, with his eyes and hands inclining upwards, and Chriſt made baſeneſſe of this beſt piece. *God is worſhipped in ſpirit*; If holineſſe reach not this, 'tis groſſe prophaneneſſe. Holineſſe, is ſpirit yeelding to ſpirit; bad, to good: Tis a pure heart, a heart captivated with Chriſt, and ſpending it ſelf upon him. Holineſſe, 'tis everlaſting doors within, doors of the ſoul, that everlaſting thing, opened to a King of glory. Tis affection catched with truth; one ſpirit bound by another, a bad ſpirit by a good, and carried weither that liſt. It is a flame, and an Angell aſcending in it, A ſpirit afire, and aſcending upward; a man upon his knees, and his heart upon his lips, taking riſe for heaven, from this advantage.

Profane holineſſe, is holineſſe meerly formall; piety ſuited to policy, to things on this ſide Chriſt and truth. My father did ſo, my grand-father did ſo, the moſt do ſo; therefore 'tis beſt to do ſo, and 'tis idle to do otherwiſe. Many mens ſanctity, is a meer piece of antiquity; a humour to wear ſuch an old faſhion. No devotion but Schiſme, that is not in this old habit; no holineſſe, but faction, that cannot be claſpt up, within the covers of a Common-Prayer Book. Wedneſdayes and Fridayes, the only dayes for Prayer; The printed Liturgie an onely form for Prayer. Ah Lord! what? Is Biſhops holineſſe, onely bleſſed holineſſe? Did not their bloudy zeal lie here?

here! what a curse is blinde devotion! The things that damn them are dear! True holinesse is regulated by truth, and not by persons, nor time. *Sanctifie them with thy truth, thy Word is truth*, saith Christ: Sanctity is made by truth, Gods truth; Gods truth is his Word: his words are truth; *Thy Word is truth*; not Bishops words, nor any mans word, to square holinesse by. Holinesse is motion from Christ, to Christ. A soul taking rise from truth, and so going to God, making Gods Word, Gods way to himself.

Prophane holinesse, is faithlesse; meer action rested on. The person takes his goodnesse from his works, when he hath to do with men, yea, when hee hath to do with God for life, *God [I] thank thee, I am not as other men.* Why? I do this and that. His own menstruous rags, his robes in which hee glories. When the talk is about heaven, the eye is upon works: have I not done this and that, &c.? Doing must make saving, or else no doing — *What shall I doe to be saved?* And because 'twould not do that way, he gets gone. Justice of action, makes no Justice of person; did so, but does not now: few men are practically cleer in this point, which makes great measures of holinesse, sinking and damning wickednesse. Motion by rule, does not reach rule; men come short in justice of action, and yet this must bee their holinesse. Much holinesse in mans eye, is none in Gods. You call Saints, which God calls devils. A man in his own righteousnesse, is as black as hell in Gods eye. Christ is our sanctification. Sanctity is Christ advanced to rule and save; soul and all given up to him, to bee ordered and

blessed:

blessed: life ordered to his approbation here, person and life left wholly to him, for commendation above. Holinesse, 'tis love become divine, and making with all her might to please Christ, that in him she may be well pleasing to the father. Holinesse goes thorow two hands, but the last gives it its formality and denomination: In us 'tis duty, in Christ 'tis sanctity properly: we give every good thought, word, and work, a rough shape, Christ, a full forme. Wee marre things, Christ makes both them and us.

If these things have made any discovery, let every one call himself as he is. There are but two sorts of men with God, holy and prophane, Saints and wicked. Tis hard to bring men to rank themselves right. The worst will not own their condition, nor their place; no Officer of Christ, can make them keep ranks with evill doers, and expect their inheritance; wherefore these are the two things that I would a little presse upon sinners. Sinners, honour truth and confesse your state. Lay hands on a bad heart, and bring it forth to the great searcher of secrets, and charge it with its own. My heart is wicked, my person abominable, my state damnable. Sinners can yee thus judge your selves? No. Why? Then you will be judged of the Lord. What a man will not lay hands on, & bring forth to God, God will judge it where it lies; the sin you keep close, shall burn in your bones; *David* found it so; shall not a wicked man, much more? He that hideth his sin, hardens his soul, & hardens God to cut it off; he can never prosper. Hypocrisie discovered by truth, and the man not own it? Ah Lord! Grace is

frustrated,

frustrated, Justice only must go to work upon this soul. T is dreadfull to me to think what shuffling some make, to bear up before the light that condemns them: you make a halter for your own necks in this, to be dispatch't quickly. You fight with light, because yee love darkness; what do yee think will be the end of this? You make fuell for consuming fire, to flame forth against you.

Own your state; call evill, evill. Expect your inheritance. As a man is, so he has. Dignity goes according to quality still with *God*. The wicked inherite wrath. An hypocrites *fortune* lies all in a Lake, and that Lake hath no fish in it, but Serpents: no water in it, but fire: no fire for use, but fire to choak, *fire and brimstone*. In the lap of *Dalilah* fancy works goldenly: men devoted to please themselves, fancy befools them, they expect nothing but brave things: but believe the holy Ghost, *An hypocrites hope will perish*. Yee unholy souls, What doe yee look for now? Do yee not frame your expectation, suitable to your fortune? Do ye look for any thing now, but a sword for your bodies, and a hell for your souls? This is very considerable; There is not any relief, allowed an ungodly man. Expectation is to bee torture to the wicked, as well as present dealing. Hee may not comfort himself in hope, when in present distresse. Tel him his hope (saith the holy Ghost) *shall bee as the giving up of the Ghost*: as his state is, so let his thoughts work; let not one thought bring in relief to him, no, not those which go farthest off, and take in longest time to do it; let not any thoughts, no, let not one thought go forth in hope to relieve this man.

man. Expectation is the proper relief of Saints: therefore are they called ſo often to *hope in God*. Other mens hearts muſt break, when their Eſtate breaks: their thoughts for the future muſt be more burdenſome, then their ſtate for the preſent is miſerable, to think what is behinde yet: 'tis bad, 'twill be worſe; I am in hell, I ſhall be in another, bigger. Conſcience burns already, 'twill burn worſe; I ſhall go from burning to burning. Can yee thus make expectation ſuitable to fortune?

1 Sinners, can ye expect hell? Can ye pleaſe your ſelves, with the expectation of ſuch an inheritance? None elſe may ye lawfully look for. If yee like not this, mend your manners, look after a ſanctified condition.

Sanctity is a ſupreme birth. Now are ye cleane through the VVord which [*I*] *have ſpoken unto you. Iob.* 15.3. Cleanſing words, fall only from Chriſts mouth. His breath is emollient, opening and looſning of filth about the breaſt and heart. Only ſupreme Majeſty, can over-maſter a looſe ſoul. Man cannot make you holy, Ordinances cannot: Chriſt onely cleanſeth Lepers, [*I will*] *be thou clean.* The plague of the heart hath but one Phyſitian; he unuſed, and 'tis irrecoverably mortall. Of what price is Chriſt with you, ye prophane ſouls? Do yee hang about him as an onely Phyſitian, as hee alone that hath ſoul-cleanſing Nitre? Or do yee lie in your filth, and ſtudy one ſinne, to drive out the ſenſe of another, and ſay you are clean, when more filthy? Ah Lord! Will dirt fetch out dirt? Will addition, make no number? Will adding to ſinne, make no ſinne? This filthy

wretch

wretch is sentenced: he has his secret doom, *Let him be filthy still.*

Sanctity, 'tis a free birth. The Sunne fills the world with riches, smilingly. Tis meat and drink to Christ, to make bad souls good; the worst, best; to forgive much, that they may love much. Grace falls from heaven, as freely as dew — *thou hast the dew of thy youth.* The laver of Regeneration cost Christ dear, and yet hee washes sinfull souls with it for nothing. He bathes souls in his blood for nothing. Vertue goes from him for nothing, to cure issues. *Vertue is [gone] from me, &c.* Healing vertue makes self legs, and goes of it self to relieve distressed: it boiles, runs over, and runs out it self, and quenches strong fire which would burn the soul. 2.

Tis a facile birth. The wind blows where it lists. Christ can do what he list within, as you can set your mouth, and blow, and breath, this way or that way, as you list. Tis nothing to Christ to wash a black-Moor white; to make Scarlet-sin white; to fetch out filth in grain. *Christ quickens whom he will*; he can will you clean. *When the strong man comes, hee takes him, and bindes him, &c.* saith the Scripture. Tis nothing to Christ to take the strong'st man, and binde him; to throw down, and throw out the strongest lust. The strong man is no man to Christ. Christ can with his finger cast out devils. *If I by the finger of God cast out devils.* 3.

Tis a full birth. One grace cannot be had without another; no grace, without all Christ. All Christ is our sanctity. Ye cannot have the stream, unlesse yee have the fountain. Yee cannot have a beam of the Sun, unlesse the Sun bee yours. Tis 4.

in vain to talk of holineſſe, till Chriſt bee owned by faith. Chriſt made ours makes us. Faith fetches him, that brings down, and brings in all to the ſoul, Chriſt is a troop of vertues. Behold a troop comes, when he comes. Behold he comes, if yee believe. *Sinners, can yee believe in the Son of God?* Can yee reſigne up all to him, which is all holy; if ſo, he will make you all holy; without this, he will not. Chriſt is holineſſe all-over; ſo is the ſoul that is filled with him. Sinners, make it your deſigne to get Chriſt, to be holy: get the Sun to be glorious. Saints, make it your deſign to get more of Chriſt to be more holy. *Of his fulneſſe [yee] receive, and grace for grace*, Chriſt in fulneſſe in the ſoul, makes grace for grace. Twas *Simeons* ambition to have Chriſt in his arms; to have his boſome full of him: then had he his ſpirit at the fulleſt height, for heaven. Our ſouls riſe in holineſſe and heavenlineſſe, as Chriſt comes in: all Chriſt come into the ſoul, and all preſently makes away poſt, to perfect glory: If the King of glory were come in *ad ſuam plenitudinem*, the ſoul would arrive inſtantly, *apud ſuam beatitudinem*, at his full bleſſedneſſe.

The one and twentieth Sermon.

COLOS. 1. 12.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints [in light.

LIght is uſed in Scripture to reſemble the nobleſt things, as darkneſſe is uſed to reſemble the

the dreadfull'st; Civill felicity is set forth by light *Then shalt not go forth with us any more to Battell, that thou quench not the* [*light*] *of Israel.* They spake this in a civil sense, as *David* was the prime member of such a body; a Sun, by whose rayes, all *Israel* had their flourishing lively-hood.

Divine felicity likewise is set forth by light, every step of it, to the last step, which is heaven. Christ is called light. *I come a light into the world &c.* Hee is called a Sun, that great Seminary of light, which makes glory and felicity to a world at once. The rayes of this Sun, to wit, graces and their exercise, are set forth by light. *If we walke in the light, as he is in the light. &c.* Our blessednesse here, and our blessednesse above grace and glory; All that ever the Saints shall have for eternity, are shadowed out by light. — *The inheritance of the Saints in light.*

The holy Ghost alwayes makes apt similitudes apt similitudes alwayes illustrate; what illustration of our highest felicity light gives, I am to give you by charge from this Scripture, which I will discharge as well as I can,

Light is a very immediate things; 't's a *medium* to bring all other things to view, but 'tis no *medium* but it self, to discover it self a light onely discovers light, The first thing the eye takes in, is light, ere it can do its office for the body, as such a prime Organ. Our felicity above, is of a very immediate nature; it self best discovers it self, no discovery here can bee made to any purpose. 'tis felicity so immediate from Christ. 'Tis Christ and the soul, face to face, the Bride and Bridegroom, hand in hand. 'Tis the soul where Christ now per-

sonally is, and with *these eyes*, (*i.e.*) not through ordinances, but as it shines in it self beholding Christs personall glory. Tis the soul brought into the presence Chamber above, and beholding the *great King of all the earth*, at dinner, yea, sitting down next to him, and feasting with him. Our felicity above, 'tis the solace of the marriage bed, so you know the Scripture compares it, where there is the most neer and most immediate enjoyment, that any Ordinance affords to man. Tis a feast, and the King in person present; 'tis a feast, and every bit given with the King own hand, and blessed with his own mouth. Heaven, 'tis glory falling immediately from Gods face upon ours, by standing neer him and beholding of him; you may take its glimpse and resemblance, from that glory which fell upon *Moses* face, immediately from Gods discourse with him. Our felicity above, is full union, members joyned to their head according to their full and mature conjunction, and so receiving all fully and onely from the head, hearing no other words, but what Christ himself, speaks; feeding upon no other sweet-meats, but what Christ with his own hand, gives about. Our felicity above, 'tis *communicatio sine mediis, & est receptio sine mediis*, drinking at well-head: more immediate, 'tis springs bubling up in the soul, to an eternall life, (*i.e.*) felicity, so you know doth Christ similize it.

2. Another property of light is this, *Tis immense.* Can you make a girdle for the Sun? Can you span the light? Or tell the house where it dwells? As God speaks to *Job*, His expressions are very high and noble; *Where is the way where light dwelleth*, &c.

Iob 38. 19, 20.

&c. That thou shouldst take it to the bound thereof, &c. Our felicity above is immense. that holy-Land has no bounds, there is more milk and hony then ever wil' be eaten. Tis not flaggons of love above, but Sea's which cannot be fathomed; all the work there is admiration, because none can find bottom; not Angels, those tallest spirits, can feel the bottom of that love, in which they have so long flood, and so deeply weighed. Our felicity above is as vast as God; 'tis onely God: A Father with all his Children in his arms. Christ manifesting forth his own glory, to make some as blessed as himself. Tis mortality *swallowed up of life*, not onely filled with felicity, but swallowed up. Here the soul swallows up every good, and looks for more, but is swallowed up of none; the soul is vaster then the things you put into it, so that nothing fils it, much lesse swallowes it up. But our felicity above swallows up the vastest soul; there is every Vessell filled, and *swallowed up*; every sense satisfied, *and swallowed up*. This is not consistent here, but 'tis above. There is much within reach, as much within reach, as capacity to reach; and there is much beyond reach, for the soul to admire to all eternity, and this not as a lessening, but as a filling up of its own and others felicity. Infinite, swallowes up finite; God is beyond the souls capacity when vastest; therefore all are in an extasis above. Not a soul in Heaven, but in a rapture.

Light is pure. The Sun is without spot, so are all his beames, so is all the light of those beams; light is the purest thing that man beholds; 'tas no defilement, nor takes none, though nothing more

generall in its course; 'tis over all an unclean world, and yet without all uncleanneſſe. Can ye dirt the light? Ye may defile your ſelves in the light, but ye cannot defile the light. Tis ſimple; corrupts not within it ſelf, nor can any thing without it, corrupt it. Our felicity above is pure. Heaven is a houſe without Spider or Spider-web, there is no dirt, nor duſt, within door, nor without; the very gates and ſtreets are Gold & Pearls, *Pure Gold, &c.* If the City of Chriſt here below will be ſo; what will that City above be? Holy, holy, holy, is our felicity above; purity abſolute: this is the Sun that ſhines upon all there, and all there ſhine like this Sun, with abſolute purity. There is no ſin above; not the leaſt appearance of ſin. Every ſpirit there, moves ſteadily without the leaſt jogging or ſhaking: Chriſt and the ſoul goe exactly in one path. The nature of the place, and the nature of every one in it, fully ſuite, all Divine; Chriſt and the ſoul all one. Here Chriſt and the ſoul are one in purity, *my undefiled is* [*one &c.* (*i.e.*) In ſimplicity and purity. But above, they are *all one.* Here is ſimplicity in the Spouſe; 'tis not a heart & a heart, in the Kingdom of grace but one heart—*my undefiled is* [*one, &c.* But in the Kingdom of glory there is abſolute ſimplicity truth and the ſoul, all one. Not a ſoul-ſtirring, no not a ſoul inclination impure, nor under the leaſt poſſibility to be made ſo.

Light is pleaſant. Truely light is ſweet, and a pleaſant thing 'tis for the Eye to behold the Sun, ſaith the Wiſe man, *Eccle.* 11.7. Light is glorious, and caſts glory upon every thing. It ſuites a moſt noble and generall Organ, which makes a very noble

* In alluſion to our City above may thoſe expreſſions be, Rev. 21. 21. As the Kingdom of grace, in the higheſt glory is expreſſed by termes & things of the nobleſt nature, and higheſt glory.

noble and generall content. Light sets out all the Creation in glory, to mans view, and so makes a very royall and full employment, for such a royall and vast Creature. Light is *medium universale*, it brings in for all senses. parts, faculties, to solace themselves with all. Our felicity above is pleasant. Heaven is a stately house to behold; 'tis glorious, and makes all so, which come into it. Glory fills that house, and all in it. The very door-keeper of that house, is a King of glory. All great Princes, and Peers, persons of great glory to look upon, above; and the glory of God, as the glorious Canopie, over all. — *The glory of God is the light of* our City above. There is a great heap of Pearls above; and there is a glorious Sun that shines upon them, which makes so many * Jewels, so many Suns, such abounding of sparkling rayes and glory that I am amazed with the thought of it. There is another expression, which by way of allusion, to the glory of the City above is used. —— *The Lamb is the light thereof, &c.* 'Tis a made glory which light discovers to you here, yea and 'tis a made light which brings in this glory to you. But what God is himself, and what discovery he makes of himself, by himself, without any *medium*, is the glory of our felicity above. God according to his Works, is the glory here; God according to himself, is the glory there; his owne face is the daily Sun, the glorious Sun that shines in heaven. —*The Lamb is the light of it.* The Sun that made the Sun shines above; the sweet that made all sweet, is tasted on, Feasted on altogether in heaven. This Sun which you behold, is but as a

* *Quot conchi tot Phœbi.*

spot, or broad blemish, in the face of the Creation, in comparison of the Sun which shines in the brave world to come. This Sun though very glorious in it self, yet very inglorious, a piece of stained paint, for feeble senses to gaze at, in comparison of that above. Something to declare his pleasure, rather then to make pleasure, are all the Works of Gods hands here; what he is in himself, is properly to make pleasure for the soul of man. All that the Lamb is in himself; all that glory and lustre, he hath of himself; is opened by himself in heaven. Surely the glory of this world, is but a Dunghill to that to come: Sun beams, but a pyramid bundle of straws.

Light is homogeneall. Every twinkling of light, is light, as every drop of Honey is Honey, and has the nature and definition of the whole: 'tis throughout, like to it self. Our felicity above is *homogeneall*: Heaven is all Heaven. Every corner of Heaven, is a Heaven: every thing that is tasted, a Heaven; every thing that is smelt, a Heaven; every thing that is look't upon or med'ed with, a Heaven; a full felicity to the soul. Our felicity here is not *homogeneall*; we have some things delightfull, more things grievous; some things pleasant, more things displeasant. Above, all is pleasant: God, pleasant; Angels, pleasant; Saints, pleasant; all that all these say and doe, pleasant. * No deformity above. Every thing in Heaven, a Heaven, *God is light. and in him is* [*no darkneſſe*: 'tis a mighty expression. As 'tis spoken of sin here, so it may be spoken of affliction respecting our Country above. God is felicity above, and in him, nor from him, is no infelicity,

* On earth God is affl. &. ing, as well as felicitating, but in Heaven, never seemingly displeased. Christs face is continually, as *Lebanon* bright & glorious, as the looking forth of the morning

not

not so much a the least affliction : God is not an afflicting God, not a chastening Father, in Heaven. So it may be said of Saints and Angels ; there is felicity in them ; and in them, not from them no affliction, but all happinesse. Every glote of the Eye, of every one above, pleasant and glorious; the stirring of every Finger, of every Toe ; of every Hair, of every one in Heaven, a Heaven to behold. There is no distinction of habit and act, time and place, means and end, in point of felicity, as here is ; as you know there is misery all along in the means, (with us) and felicity onely in the end, and that uncertain too : and so a little good habitually, scarce any at all actually, and the like. In heaven there is none of these miserable distinctions, but Heaven in all: in every quality. Heaven ; in every action, Heaven ; in every time, Heaven ; in every place, Heaven ; in every mean to such an end, equally as in the end it self, Heaven.

Simili dissimile.

In things which are but like, there is some dislike. Light is not universally permanent. Our Sun sets and rises, rises and sets, so 'tis with most parts of the World ; very few parts have all day and no night ; all light and no darknesse. Tis not so above, our felicity there, is universally permanent : there is all day, and no night to all that upper World : the Sun goes round that glorious Globe, without any interposition to any. There is no drooping soul in Heaven ; no wounded spirit in all the Land above, nor never will. Our life above is everlasting. — *Shall of the spirit reap life everlasting, &c.* saith our Apostle. There is such inspiration, as shall never admit the least expiration

expiration in any; comforts never faint, nor flat; no soul grows weary of place, company, habit, diet, employment: every ones heaven, is an eternall heaven; every ones rest, an eternall rest. Some have been in heaven many thousands of yeers, & yet not a thought of dislike of any thing there, nor the least desire stirring to be any where else, but the strong desire of all, That all Gods deare ones were there. The Spirit and the Bride say, Come. Christ, and all those Members he has above pant for the rest, That all were as they are; *one as they are one.* Joy is made as vast as the soul as lasting as the soul, and the soul as lasting as Christ. There are no broken Cisterns above; not one vessell drops out one drop of its felicity, in the space of eternity, though he stand brim full, No consumption, no disease above; every thing lives, yea and thrives for ever. There is *eternall Revelation* in heaven: Infinite excellencie, taking suitable time, to lay open it self to all others: There's *John's* rapture to all eternity.

All these particulars gathered up, render the meaning of the Metaphor to be this, That our felicity above, is a full and absolute felicity; a transcendent blessednesse, suiting such a transcendent being as the soul of man is. Now my question to you all is, What labouring for absolute felicity? for blessednesse to suit your souls for ever? Tis the judgement that lies heavy upon the souls of most men, they seek not after full mercies, a perfect blessednesse. Feel your Pulse: tell mee how your hearts beat: how nimble do they work out after earth? how slow after heaven? I look upon some mens lives, and my heart trembles to think what will

will become of their ſouls; all the care is for the body: How does Trading go on? How does Money come in? When is the queſtion, How will't go with my ſoul for ever? What bleſſedneſſe is provided for my ſoul to inherit? Are your bodies everlaſting? Is this world everlaſting? Can any thing but heaven make an abſolute felicity for you? Are not your ſouls everlaſting? Can any thing leſſe then heaven make a ſuitable felicity for them.

Pravity is miſleading, but when the ſoul is judged for this, there is no turning the man; this conſideration makes mee ſhake indeed, when I conſider how earthly ſome men are, and how wilful in their way. Speak to them of minding their ſouls, and beating off their thoughts from this world, you are as Vineger to their teeth, and ſmoak to their eyes. When corruption thrives in the ſoul, 'tis dangerous; but when it has got a head, Ah Lord! the ſtate of that man is deſperate. Who ſhall ſave that man from hell, and bring him to heaven, which is earthly, and will be ſo ſtill?

The creature is ſeducing: much is promiſed, but its ſtill a lie to the ſoul; the fulneſſe of the World, makes up one fulneſſe to that noble part within. If there be any abſoluteneſſe in things here below, tis in point of vanity; they are *Vanity of vanity, and vexation of ſpirit* (*i*) Perfect vanity, *juſt nothing*, as our Engliſh phraſe is. Conſider all the world in reference to the ſpirit, and 'tis a heap of perplexity, a Buſh of Briers and Thorns: Shall your induſtry lie, to Crown your ſouls with Thornes? with our Saviours Croſſe and Curſe? Are you not ſcratcht enough with the World yet? Wil not your ſpirits be vext enough hereafter,

hereafter, but will you be vexing of them here too? Will you begin your hell in earth, and inure your spirits, to tearing and torment before the time?

Know your souls, and what is the felicity of them, and what you do, do in good earnest to attain it: you move as you love, Christ concluded that, when the Jewish Church sleighted him. If you love darkness better then light, you will never seek out for light, nor for that inheritance which lies there. If heaven were more absolute felicity, or more transcendent blessednesse then 'tis a heart pre-engaged (*i*) set upon another heaven will sleight heiven indeed: your life lies upon this point, to look how, and where your love is pitcht; where a mans treasure is, there will his heart be; If you make money onely your treasure, you will onely bend in good earnest after it. If you make not heaven your chief treasure, you will not seek after it heartily. Heaven has been shadowed out to you, according to the metaphor in the Text, is it now of any price in your eye? Has it gained your love? Tis a transcendent blessednesse: are your hearts taken with it, as such a blessednesse? Till this, I shall not look to prevaile with any soul, to seek out after heaven, to any purpose. 'Twas the art that Christ used, when hee spake of eternall things, first to set out the excellency of them, to make that sparkle gloriously in the eye, to stir love, and then answerably come on to do good. *I am the bread which came down from heaven, &c.—I am the bread of life, &c.—And he that shall drink of the water that I shall give him, shall never thirst. &c.* Many such expressions to take love, you shall finde in the Scripture. What

have

have we gained upon your love, by all our discourse of heaven? An' love be as it was, the man will be as he was; if Heaven be at his door, hee will step beside it into hell. Divine love is that flame, that carries the soul upward, where this is not, heaven though all, is nothing.

There is darkneſſe, *And ſitting in darkneſſe*, look to that, as you love your ſoul's, 'tis excluding from the inheritance in light: ſit in darkneſſe, love your luſts, and you will never part with them, for heaven. The condition of your inheritance in light is, That you muſt *caſt away the unfruitfull works of darkneſſe*; you will rather caſt away your ſouls, then do this, if your affection be impure. If your love to ſin live, you will have your pleaſure in it, though you die for it. If love to ſin live, there is but one way with your ſouls; they will die in that ſin. Love of ſinne, and heaven opened to the ſoul, 'tis rejection of Chriſt, with his greateſt bleſſing in his hand. Chriſt caſts off every ſoul, that thus deſperately caſts off him. *A man muſt ſet his knife to the* Throat of an *Iſaak*, Judge his ſoul in that which is deareſt, if ſinfull: God will not elſe look towards a man, with great things. *He looketh upon men, if any ſay, I have ſinned, and perverted that which was right, and it profited mee not, he will deliver his ſoul from going down into the pit, and his life ſhall ſee the light.*

The ſoul lives and dies in that it loves.

Conſolation muſt conclude this point. Chriſtians, I am to give you a glad word, in this ſad time. Your inheritance here is ſpoiled, you have one that lies above ſpoil, *in light*. Can men or devils pull the Sun out of heaven? Then may your higheſt fortune be ſpoiled. You have one Sunne

turned

turned into blood, but you have another which cannot. Your felicity here is broken, and growes every day more broken and bloody, you have a felicity compleat, full, absolute, as full of blessednesse as the Sun of light; a felicity as full of beams as the eyes of the soul can receive. Draw up your souls to heaven quickly, earth is posting away: Let good blood stir, every drop will bee lost else. You will bee killed in all on earth, to make you more heavenly, ere God hath done with you. Think how absolute you shall be above, and feed on that. Let not tyranny trample down your souls, though it doth your bodies, a perfect felicity waits for you. Let *Englands* bloody misery, make you cry, *Come, Lord Jesu, come quickly*; set mee as high, and as happy, as mine inheritance.

In light.

Inference THat which by way of inference, may be taken from this Metaphor, I shall but name, and conclude all, Time, and Text. *God doth lively shadow out to man here, his condition hereafter*; what hee shall be, and where hee shall be, for eternity. There is death, and the shadow of it; before it come. So there is life, and the shadow of it, light is here made the shadow, and resemblance of heaven, of a glorious estate to come. As there bee *Tasts of the world to come*, so there be sights. Light gives glimpses below, of the glory that is above. There is a beholding *the Land that is far off*; *the face of Christ*, *in a glasse*; *the glory* above, by the glory here; one heaven in another; heaven in light. Man hath many Sermons preached to him, to make him heavenly, as many heavenly Sermons, as there be raies in ☉ Sun, by every glimpse of

of light, you should set before you heaven. As long as the Sun shines, you should not want a Sermon, to send your souls to heaven.

God deals with flesh, as flesh. Man is a creature taken with shadows, things drawn out to the life, take. The soul now, fetches in all from sense; God stoops to help in things this way, at such doors as they will go in at. God wraps up the higher heaven in the lower; glory in light, and so brings it down to carnall sense, and ennobles it there, to ennoble it within; catches the senses, to catch the heart, and save the soul. If light be so glorious, what is heaven! This is the secret soul-taking argument, that is wrapt up in this Metaphor. Though your bodies have yet no heaven, your souls, if you walk as you should, need never bee without one. As long as your eyes bee open to see the Sun, you may sweetly send your souls to heaven, Some swear by the light; this is to send their souls to hell, not to heaven, by the light.

God moves in means powerfully, pictures are powerfull upon flesh and blood. Make things glitter, and man will gaze: make earth glitter, although so base; and fallen man will bee taken with it; work it up from its baseneses but so little, as to look golden and glorious, and man will dote upon it. How taking is golden earth, to all the world! Heaven is wrapt up in Sun-beams, and made to glitter, to catch a fool, Christ is expressed by the Sun; heaven by light. that if sense have any power upon the soul, no soul may go to hell, whilest the Sun gives light.

There were transient Visions; now there are

standing.

standing. Truth and the creature, are Gods standing Vision. Things below are all made at divine pleasure, to speak out things above. The Word of God uses the works of God, to shadow out what can not be plainly seen here: invisible things are brought to understanding, by visible; heaven, by light; hell, by darknesse; hell beneath, by hell here. The gnawing worm is used, to shadow out gnawing conscience, to shadow out hell. Man hath his Vision, what shall bee, in things round about him. The Word of God, the works of God; Light, Darknesse; Serpents, Dragons, Worms, Lambs, Doves, all creatures are used to give apt vision to man, of things to come. All runs into this, Christ makes lively apparition of things to come.

Look about you, sinners your Sun is turned into blood, this is speaking to you *pro futura.* Strange lights, and sights have been seen in heaven, look about you all; this is God using the creature, to shadow out to dull sensuall man, something to come, a heaven or a hell: Blessed is every *English* heart, that can *discern the signes of the Times.*

ὧδε ἡ σοφία ἐστὶν.

FINIS.

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